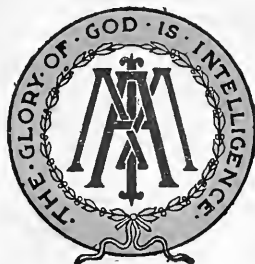


Horton B. E. Edredge

IMPROVEMENT ERA

Organ of the Seventies and the Young Mens
Mutual Improvement Associations



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THE GREAT ABRAHAM LINCOLN was born a hundred years ago. He will be remembered appropriately in the February ERA.

A FEW FROM THE HUNDREDS OF COMMENDATIONS THAT HAVE COME TO THE "ERA"

J. O. SAMSON, of Marysville, California, writes October 18, enclosing a subscription for the IMPROVEMENT ERA for one year. He says: "I would be lost without the ERA for I get good wholesome reading, out of its pages of truth and light, good mental food. In fact the best I know of outside of the Church works. I hope to see the magazine become one of the largest religious magazines in the west."

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ELDER JOSEPH W. BAMBROUGH writing from Sunderland, England, October 14, says: "The ERA is a welcome visitor in this part of the world, and is relished by all who come in contact with it. It receives many compliments. The articles are interesting, edifying, and will tend to the improvement of all who follow the instructions given."

J. P. CAMERON, Panguitch, Utah, writes Dec. 11, 1908, sending in his subscription: "The ERA is certainly becoming more interesting every year, and the manual is certainly food for thought, and deep thought at that; it can not be beat."

"I WISH the ERA success. It is a great help and encouragement to the missionaries in the field, and is awaited each month with expectancy." *Laurence Squires, Geneva, Switzerland*, November 9, 1908.

Join the Era family yourself, dear reader; and bring your friends along.

IMPROVEMENT ERA, JANUARY, 1909.

JOSEPH F. SMITH,
EDWARD H. ANDERSON, } Editors

HEBER J. GRANT, Business Manager
ALPHA J. HIGGS, Assistant

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IMPROVEMENT ERA.

VOL. XII.

JANUARY, 1909.

No. 3

“THE KING FOLLETT DISCOURSE.”

THE BEING AND KIND OF BEING GOD IS; THE IMMORTALITY OF THE INTELLIGENCE OF MAN.

BY JOSEPH SMITH THE PROPHET; MARGINAL NOTES AND REFERENCES
BY B. H. ROBERTS.

President Joseph Smith delivered the following discourse before about twenty thousand Saints at the April conference of the Church, 1844, being the funeral sermon of Elder King Follett. Reported by Willard Richards, Wilford Woodruff, Thomas Bullock and William Clayton.* This Discourse was first published in the *Times and Seasons* of August 15, 1844:

Beloved Saints, I will call [require] the attention of this congregation while I address you on the subject of the dead. The decease

* It must be remembered that the report of the Prophet's speech, made by the brethren above named, was not a stenographic report, but one made in long-hand, and afterwards perfected as nearly as possible by consultation and mutual correcting and development of each others' notes. It may, therefore, be concluded that there are some imperfections in the report of this discourse, which one here and there feels, since at some points the matter is not absolutely clear, or the thought not completely rounded out. For a further discussion and illustration of the matter, see the *History of the Church*, vol. iv, p. 556 7.

of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock, has more immediately led me to that subject. I have been requested to speak by his friends and relatives, but inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas, so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject.

I want your prayers and faith that I may have the instruction of Almighty God and the gift of the Holy Ghost, so that I may set forth things that are true and which can be easily comprehended by you, and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say. Pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth, for the effectual prayers of the righteous avail much. There is strength here, and I verily believe that your prayers will be heard.

Before I enter fully into the investigation of the subject which is lying before me, I wish to pave the way and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate [intend] to edify you with the simple truths from heaven.

In the first place, I wish to go back to the beginning—to the morn of creation. There is the starting point for us to look to, in order to understand and be fully acquainted with the mind, purposes and decrees of the Great Eloheim, who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right.

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do

not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves.* I want to go back to the beginning, and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to.

I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him. This is a question that may occupy your attention for a

* This is somewhat at variance with Pope's admonition—

Know then thyself, presume not God to scan;
The proper study for mankind is man.

Reflection on the Prophet's utterance, however, will justify his doctrine. Man will remain a mystery to himself until he has mastered somewhat the mystery of God. An understanding of each is essential to the understanding of the other. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent” (St. John 17.) It is clearly, then, within the spiritual economy of God that men shall know him, for upon that fact depends eternal life. Moreover, though it may be admitted without controversy that “great is the mystery of godliness” yet “God was manifested [marginal reading] in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory—” (I Tim. 3: 16)—all in plain allusion to the Christ, who was, therefore, God manifested (*i. e.* revealed) in the flesh; so that all may know God through Jesus Christ; and by understanding him, understand God; and thus lay the foundation for better self-knowledge.

long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will, peradventure, from this time henceforth occupy your attention. The scriptures inform us that “This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

If any man does not know God, and inquires what kind of a being he is,—if he will search diligently his own heart—if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say anything against the man of God or the servants of God again. But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations and inspirations, or to be a prophet; and I should be like the rest of the world—a false teacher, be hailed as a friend, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher, and where would be the end of blood? And who would not be the sufferer?*

But meddle not with any man for his religion: and all

* These remarks will be better understood, if it is remembered that about this time the storms of a renewed persecution were bursting upon the Prophet, and his life was threatened upon every hand.

governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural, and, in our country, a constitutional right to be a false prophet, as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.

I will prove that the world is wrong, by showing what God is. I am going to enquire after God; for I want you all to know him, and to be familiar with him; and if I am bringing you to a knowledge of him, all persecutions against me ought to cease. You will then know that I am his servant; for I speak as one having authority.

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man.

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the vail were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God and how he came to be so; for I am going to tell

you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.

These are incomprehensible ideas to some, but they are simple. *It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us;** yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.

I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon!) The scriptures inform us that Jesus said, As the Father hath power in himself, even so hath the Son power—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible.† The scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done

* The doctrine here taught was afterwards thrown into the following aphorism by Lorenzo Snow:

As man now is, God once was;
As God now is, man may become.

This form of expressing the truth was doubtless original with Lorenzo Snow, but not the doctrine itself. That is contained in the prophet's remarks above, text and context.

† The argument here made by the prophet is very much strengthened by the following passage: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise" (St. John 5: 19).

before you,* namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain

* Perhaps no passage in the Prophet's discourse has given more offense than the one here noted, and yet men are coming to think and feel the truth of what he said. Henry Drummond, for instance (following the prophet by half a century), in his really great work, *Natural Law in the Spiritual World*, in the chapter on Growth, wherein he points out the difference between the merely moral man and one whose life has been touched by the spiritual power of God, and so received something that the merely moral man has not received, says: "The end of salvation is perfection, the Christ-like mind, character and life. * * * Therefore the man who has within himself this great formative agent, Life [spiritual life] is nearer the end than the man who has morality alone. The latter can never reach perfection, the former *must*. For the life must develop out according to its type; and being a germ of the Christ-life, it *must* unfold into a *Christ*." Joseph Smith's doctrine means no more than this.

Sir Oliver Lodge says much to the same effect in the following passage on "Christianity and Science." (*Hibbert's Journal*, April, 1906):

It is orthodox, therefore, to maintain that Christ's birth was miraculous and his death portentous, that he continued in existence otherwise than as we men continue, that his very body rose and ascended into heaven—whatever that collocation of words may mean. But I suggest that such an attempt at exceptional glorification of his body is a pious heresy—a heresy which misses the truth lying open to our eyes. His humanity is to be recognized as real and ordinary and thorough and complete; not in middle life alone; but at birth, and at death and after death. Whatever happened to him may happen to any one of us, provided we attain the appropriate altitude; an altitude which, whether within our individual reach or not, is assuredly within reach of humanity. That is what he urged again and again. "Be born again." "Be ye perfect." "Ye are the sons of God." "My Father and your Father, my God and your God." The *uniqueness* of the ordinary humanity of Christ is the first and patent truth, masked only by well-meaning and reverent superstition. But the second truth is greater than that—without it the first would be meaningless and useless,—if man alone, what gain have we? The world is full of men. What the world wants is a God. Behold the God!—[that is, the God, Jesus Christ.]

The divinity of Jesus is the truth which now requires to be re-perceived, to be illumined afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it: it can be freed now from all trace of grovelling superstition; and can be recognized freely and enthusiastically: the divinity of Jesus, and [the divinity] of all other noble and saintly souls, in so far as they, too, have been inflamed by a spark of Deity—in so far as they, too, can be recognized as manifestations of the Divine.

individuals are proclaiming his name, is not trifling with you or me.

These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why; I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said.

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here, that they would cry "treason" and put me to death. So I will go to the old Bible and turn commentator today.

I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of

creation in the Bible—*Berosheit*. I want to analyze the word. *Baith*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *baith* there. An old Jew without any authority added the word; he thought it too bad to begin to talk about the head! It read first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. *Baurau* signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. *Thus the head God brought forth the Gods in the grand council.*

I will transpose and simplify it in the English language. Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time. When I say doctors and lawyers, I mean the doctors and lawyers of the scriptures. I have done so* hitherto without explanation, to let the lawyers flutter and everybody laugh at them. Some learned doctors might take a notion to say the scriptures say thus and so; and we must believe the scriptures; they are not to be altered. But I am going to show you an error in them.

I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years. It tells about Jacobus, the son of Zebedee. It means Jacob. In the English New Testament it is translated James. Now, if Jacob had the keys, you might talk about James through all eternity and never get the keys. In the 21st of the fourth chapter of Matthew, my old German edition gives the word Jacob instead of James.

The doctors (I mean doctors of law, not physic) say, "If you preach anything not according to the Bible, we will cry treason."

* i. e. Used the term "lawyer" without explanation hitherto, in order, etc

How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jacobus, which means Jacob; the Hebrew says Jacob, the Greek says Jacob and the German says Jacob, here we have the testimony of four against one. I thank God that I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four Testaments. Come here, ye learned men, and read, if you can. I should not have introduced this testimony, were it not to back up the word *rosh*--the head, the Father of the Gods. I should not have brought it up, only to show that I am right.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer.

When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.

Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things to God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world: and I will associate myself with him.

You ask the learned doctors why they say the world was made out of nothing; and they will answer, "Doesn't the Bible say he *created* the world? And they infer, from the word create, that it must have been made out of nothing. Now, the word create came from the word *baurau*, which does not mean to create out of nothing; it means to organize; the same as a man would organize ma-

terials and build a ship.* Hence we infer that God had materials

* The views of the Prophet on this subject of creation is abundantly sustained by men of learning subsequent to his time. The Rev. Baden Powell, of Oxford University, for instance, writing for Kitto's *Cyclopaedia of Biblical Literature*, says: "The meaning of this word (create) has been commonly associated with the idea of 'making out of nothing.' But when we come to inquire more precisely into the subject, we can of course satisfy ourselves as to the meaning only from an examination of the original phrase." The learned professor then proceeds to say that three distinct Hebrew verbs are in different places employed with reference to the same divine act, and may be translated, respectively, "create," "make," "form or fashion." "Now," continues the professor, "though each of these has its shade of distinction, yet the best critics understand them as so nearly synonymous that, at least in regard to the idea of making out of nothing, little or no foundation for that doctrine can be obtained from the first of these words." And, of course, if no foundation for the doctrine can be obtained from the first of these words—viz., the verb translated "create," then the chances are still less for there being any foundation for the doctrine of creation from nothing in the verb translated, "made," "formed" or "fashioned."

Professor Powell further says: "The idea of 'creation,' as meaning absolutely 'making out of nothing,' or calling into existence that which did not exist before, in the strictest sense of the term, is not a doctrine of scripture; but it has been held by many on the grounds of natural theology, as enhancing the ideas we form of the divine power, and more especially since the contrary must imply the belief in the eternity and self existence of matter."

Dr. William Smith's great dictionary of the Bible (Hackett edition, 1894) has no article on the term "create" or "creation," but in the article "earth" we have reference to the subject, and really an implied explanation as to why this work contains no treatise on "create" or "creation." "The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails to find an adequate term to describe the act; for our word 'create' and the Hebrew *bara*, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as 'out of things that were not,' or 'not from things which appear,' contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language; as the events occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible."

The philosophers with equal emphasis sustain the contention of the Prophet. Herbert Spencer, in his *First Principles*, (1860), said:

"There was once universally current, a notion that things could vanish into absolute nothing, or arise out of absolute nothing. * * * * The current theology, in its teachings respecting the beginning and end of the world, is clearly

to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.*

I have another subject to dwell upon, which is calculated to

pervaded by it. * * * * The gradual accumulation of experiences, has tended slowly to reverse this conviction; until now, the doctrine that matter is indestructible has become a commonplace. All the apparent proofs that something can come out of nothing, a wider knowledge has one by one cancelled. The comet that is suddenly discovered in the heavens and nightly waxes larger, is proved not to be a newly-created body, but a body that was until lately beyond the range of vision. The cloud which in the course of a few minutes forms in the sky, consists not of substance that has just begun to be, but of substance that previously existed in a more diffused and transparent form. And similarly with a crystal or precipitate in relation to the fluid depositing it. Conversely, the seeming annihilations of matter turn out, on closer observation, to be only changes of state. It is found that the evaporated water, though it has become invisible, may be brought by condensation to its original shape. The discharged fowling-piece gives evidence that though the gunpowder has disappeared, there have appeared in place of it certain gases, which, in assuming a larger volume, have caused the explosion."

Fiske follows Spencer, of course, and in his *Cosmic Philosophy* sums up the matter in these words. "It is now unconceivable that a particle of matter should either come into existence, or lapse into non-existence."

Robert Kennedy Duncan (1905), in his *New Knowledge* says: "Governing matter in all its varied forms, there is one great fundamental law which up to this time has been ironclad in its character. This law, known as the law of the conservation of mass, states that no particle of matter, however small, may be created or destroyed. All the king's horses and all the king's men cannot destroy a pin's head. We may smash that pin's head, dissolve it in acid, burn it in the electric furnace, employ, in a word, every annihilating agency, and yet that pin's head persists in being. Again, it is as uncreatable as it is indestructible. In other words, we cannot create something out of nothing. The material must be furnished for every existent article. The sum of matter in the universe is *x pounds*,—and, while it may be carried through a myriad of forms, when all is said and done, it is just—*x pounds*."

* "The elements are eternal, and spirit and elements inseparably connected receive a fulness of joy. * * * The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples." Doc. and Cov. sec. 93: 35.

exalt man; but it is impossible for me to say much on this subject. I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead,—namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through; if he does not believe it. I am going to tell of things more noble.

We say that God himself is a self-existent being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the old Bible.) How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says "God made man out of the earth and put into him Adam's spirit, and so became a living body."

The mind or the intelligence which man possesses is co-equal†

* "I [the Christ] was in the beginning with the Father, and was the first born. * * * Ye (addressing the brethren present when the revelation was being received)—ye were also in the beginning with the Father; that which is spirit (*i. e.* that part of the brethren that was spirit), even the spirit of truth. * * * Man (the race, all men, the term man is generic)—man was also in the beginning with God. Intelligence (meaning doubtless the intelligent entity in each man—all intelligences) intelligence, or the light of truth, was not created or made, neither indeed can be" (Doc. and Cov. sec. 113). Hence the self-existence, and necessarily the eternal existence, and uncreatibleness of the minds or intelligences of men, for which the Prophet is contending in his discourse.

† Undoubtedly the proper word here would be "co-eternal," not "co-equal." This illustrates the imperfection of the report made of the sermon. For surely the mind of man is not co-equal with God except in the matter of its eternity. It is the direct statement in the Book of Abraham—accepted by the Church as Scripture—that there are differences in the intelligences that exist, that some are more intelligent than others; and that God is "more intelligent than them all" (Book of Abraham, chapt. 3). I believe that this means more than that God is

with God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth.

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation,

more intelligent than any other one of the intelligences. It means that he is more intelligent than all of the other intelligences combined. His intelligence is greater than that of the mass, and that has led me to say in the second Year Book of the Seventies:—"It is this fact doubtless which makes this One, 'more intelligent than them all,' " God. He is the All-Wise One! The All-Powerful One! What he tells other Intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will always behoove them, with right loyal thankfulness, and nothing doubting, to do. There goes with this, too, the thought that this All-Wise One will be the Unselfish One, the All-Loving One, the One who desires that which is highest, and best; not for himself alone, but for all; and that will be best for him too. His glory, his power, his joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power, and glory. And because this All Intelligent One is all this, and does all this, the other Intelligences worship him, submit their judgments and their will to his judgment and his will. He knows, and can do that which is best; and this submission of the mind to the Most Intelligent, Wisest—wiser than all—is worship. This the whole meaning of the doctrine and the life of the Christ expressed in—"Father, not my will but Thy will, be done."

who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself.

Intelligence is eternal and exists upon a self-existent principle. It is a spirit* from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.†

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.‡

* “A spirit from age to age”—not “spirit from age to age;” but “a spirit,” that is, an entity, a person, an individual. This paragraph in the Prophet’s remarks may well be taken as an interpretation of Doc. and Cov. sec 93: 29.

† “But are not creatable,” would have rounded out the thought.

‡ “Behold this is my work and my glory—to bring to pass the immortality and eternal life of man”—(The Lord to Moses, Book of Moses, chapt. 1:39; *Pearl of Great Price*)—that is, “to bring to pass the immortality and eternal life of man,” as man. The passage has reference doubtless to man as composed of spirit and body—a proper “soul” (see Doc. and Cov. sec. 88: 15-16) — “For the spirit and the body is the soul of man; and the resurrection of the dead is the redemption of the soul.” In other words, the “work” and the “glory” of God are achieved in bringing to pass the immortality and eternal life of man,” as man, in the eternal union of the spirit and body of man through the resurrection—through the redemption of the soul. This brings into eternal union “spirit and element” declared by the word of God to be essential to a fulness of joy—“The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated man cannot receive a fulness of joy” (Doc. and Cov. sec. 93). Also “Adam fell that man might be: and men are that they might have joy” (II Nephi 2: 25). Indeed, the whole purpose of God in bringing

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. Hence the responsibility, the awful responsibility, that rests upon us in relation to our dead; for all the spirits who have not obeyed the gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a “fallen prophet.” *

to pass the earth life of man is to inure to the welfare and enlargement of man as urged in the teaching of the Prophet in the paragraph above. God effects man only to his advantage. See also Seventy's Year Book No. II, Lesson ii, note 6.

* Accusations were repeatedly being made about this time that President Smith was a fallen prophet. But when the mighty doctrines that in this discourse he is setting forth are taken into account, and the spiritual power with which he is delivering them is reckoned with, no more complete refutation of his being a fallen prophet could be made. The Prophet lived his life in *crescendo*. From small beginnings, it rose in breadth and power as he neared its close. As a teacher he reached the climax of his career in this discourse. After it there was but one thing more he could do—seal his testimony with his blood. This he did less than three months later. Such is not the manner of life of false prophets.

What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, “They without us cannot be made perfect;” * for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now, I will speak of them. I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, “I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.” †

I have a declaration to make as to the provisions which God hath made to suit the conditions of man—made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God

* Hebrews 11: 40.

† Malachi 4: 5.

has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a savior.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the gospel, whether here or in the world of spirits, he is saved.

A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.

I know the Scriptures and understand them. I said, no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.*

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive

* Book of Moses (Pearl of Great Price) chapt. 4: 1-4; Book of Abraham chapt. 3: 23-28.

the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him.* He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.

I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves, you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say, that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious; await. When you find a spirit that wants bloodshed—murder, the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh.

The best men bring forth the best works. The man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost; for there is no redemption for them in this world nor in the world to come.

I could go back and trace every subject of interest concerning the relationship of man to God, if I had time. I can enter into

* “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 4: 4-6). Those who sin against the light and knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit.

the mysteries; I can enter largely into the eternal worlds; for Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14: 2). Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead" (1 Cor. 15: 41). What have we to console us in relation to the dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith are now in the celestial kingdom of God. And hence is the glory of the sun.

You mourners have occasion to rejoice, speaking of the death of Elder King Follett; for your husband and father is gone to wait until the resurrection of the dead—until the perfection of the remainder; for at the resurrection your friend will rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive; for why has God revealed it to us?

I am authorized to say, by the authority of the Holy Ghost, that you have no occasion to fear; for he is gone to the home of the just. Don't mourn, don't weep. I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world.

Rejoice, O Israel! Your friends who have been murdered for the truth's sake in the persecutions shall triumph gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers.

I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. There will be no fear of mobs, persecu-

tions, or malicious lawsuits and arrests; but it will be an eternity of felicity.*

* * * * *

I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. (Reads from the German.) John says, “I baptize you with water, but when Jesus comes, who has the power (or keys), he shall administer the baptism of fire and the Holy Ghost.” Great God! where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans who know that it is true to say, Aye. (Loud shouts of “Aye.”)

Alexander Campbell, how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. “Therefore, *not* leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit” (Heb. 6: 1-3).

There is one God, one Father, one Jesus, one hope of our

* The omitted paragraph indicated by the asterisks refers to the exaltation and power that will be wielded by children in the resurrection before attaining to the development of stature of men and women; but which development will surely come to those who are raised from the dead as infants. It is quite evident that there was some imperfection in the report of the Prophet's remarks at this point, and hence the passage is omitted. Those who desire to investigate the matter more fully should consult the *History of the Church*, vol. iv, pp. 556-7 and foot note.

calling, one baptism. All these three* baptisms only make one. Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me, if they can.

I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the gospel. Turn to God; for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death. Those who commit the unpardonable sin are doomed to *Gnolom*—to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God; for God dwells in everlasting burnings, and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone.

I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. I am your best friend, and if persons miss their mark it is their own fault. If I reprove a man, and he hates me, he is a fool; for I love all men, especially these my brethren and sisters.

I rejoice in hearing the testimony of my aged friends. You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. I don't blame

* Either this is a misprint, or due to inaccurate reporting, or else the Prophet had in mind water baptism, baptism of fire, and of the Holy Ghost, as the three baptisms. It is very generally understood, however, that "baptism of fire and the Holy Ghost," is the "baptism of the Holy Ghost" of other scriptures; cf. Matt. 3: 11; Mark 1: 8; Luke 3: 17; John 1: 33; Acts 1: 5; Acts 11: 3.

any one for not believing my history. If I had not experienced what I have, I could not have believed it myself. I never did harm any man since I was born in the world. My voice is always for peace.

I cannot lie down until all my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

“GOD WILLS IT!”

The gladsome heart can easily sing
 When 'tis Hope and Ambition that thrills it;
 But oh, what a strong, invincible faith,
 When Ambition, appalled by bitter Despair,
 And fate-stricken Hope lies chilled and inert;
 From such ruin, the soul, undismayed, looks aloft
 And patiently breathes, “God wills it!”

Love-answered Love brings a bliss unexcelled.
 With naught in the world that chills it;
 But what of the faith, which, within that poor breast
 Where the heart quivers wildly with sharp, bitter pain
 Of Love unrequited, unanswered and vain,
 Still grows on the torment, and softens, and heals,
 And teaches this prayer, “God wills it!”

'Tis easy enough for the heart to be glad
 When 'tis Laughter and Love that fills it;
 But oh, what a faith, heroic, sublime,
 When, with heart passion-burned to an acheless void,
 Yet with smiles that float on the rising sob,
 The soul mounts clear of its Gethsemane,
 And utters with strength, “God wills it!”

D. W. CUMMINGS.

Rexburg, Idaho.

SWITZERLAND.

BY LAURENCE SQUIRES.

Switzerland, or the Helvetic Confederation, has borrowed its actual name of Switzerland from the principal of the three cantons (states) which were the founders of the confederation (Schwytz). It is situated at almost an equal distance from the equator and the north pole. Its extent from east to west is about two hundred and ten miles, and about one hundred and thirty-three miles from north to south; its surface is twenty-four thousand four hundred and forty square miles, and population two million two hundred and fifty thousand.

Switzerland, then, is a very small country in relation to those which surround it, but its geographical situation gives to it a great importance in central Europe. From a commercial and political point of view, the importance of Switzerland is also recognized, as it commands the routes that connect the north with the south, and the west with the east of Europe. It is a barrier (luckily elevated) between the four great neighboring powers, which are Germany, Austria-Hungary, Italy and France; and its neutrality is a pledge of peace and security for these great states that it separates.

That which gives to Switzerland her particular character and, in fact, makes it one of the most beautiful and curious countries of the continent, one of those, that since the sentiment of nature has developed itself at the homes of the modern nations, one visits and admires the most, are the Alps. In a space relatively restrained one recounts the most varied spectacles of them; here, the sublime landscapes of the high peaks, vast glaciers and boiling cascades; there, prairies watered by numerous small mountain streams, the

peaceful valleys, the charming lakes with quiet, blue waters, and upon their banks many flourishing towns and villages. It is in the Alps that are found the Swiss chalets (mountain cottages), in



A Swiss Chalet.

From a Sketch by the Author.

fact, the mountains all through Switzerland are dotted with these picturesque little habitations upon the roofs of which are placed large rocks to protect them from the winds that frequent the mountains.

Two large rivers, the Rhone and the Rhine, which flow into the Mediterranean and the North Sea, respectively, find their sources here. Lake Geneva and Lake Constance are the two largest bodies of water found here. By the admirable blue color and clearness of its waters, as well as its gracious form and the majesty of the snow-capped peaks that encircle it, Lake Geneva is justly considered as being one of the most beautiful lakes of the world. The sunsets of the autumn months upon this lake are beyond description, and are worth coming miles to see. Its beauty has also been sung by many foreign as well as native poets. It

is upon its shore, in a most enchanting spot, that the ancient and superb Chateau de Chillon, that inspired the eminent Lord Byron to write the "Prisoner of Chillon," is built.

It is a recognized fact that the people inhabiting the mountains have a much greater spirit of independence than those of the plains. The people of different races and tongues that have come to establish themselves upon the Helvetic soil, have always been animated by an influence of liberty as fresh and severe as the air of the Alps. Federative democracy is the natural form of the Swiss government. It is in the heart of the Alps that the precious tradition of independence was maintained, and where the cradle of the Swiss confederation is found.



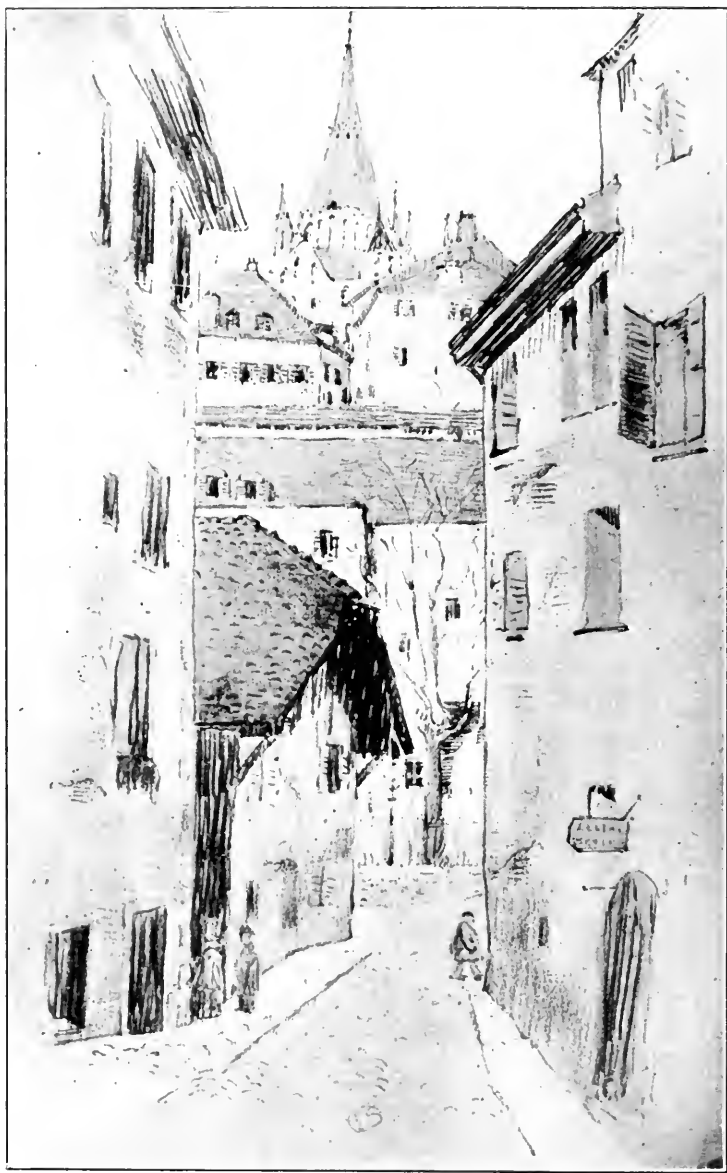
From a Sketch by the Author.
Chateau de Chillon and le Dent du Midi.

During some centuries, Helvetia, the primitive name of Switzerland, suffered the counter blows of all the commotions of Europe. Switzerland was primitively inhabited by the Helvetes of the Celtic race; it has passed successively to the power of the Romans, the Burgondes, the Francs, and at last was reunited to the German empire. The magistrates of the emperor governed tyrannically, and the lords at times cruelly abused their exclusive privileges. The resistance of the population against the magistrates, personified in the legend of William Tell, led to the formation of a league of the cantons of Schwytz, Uri and Unterwalden, (1291) and ended in the expulsion of the magistrates. These three cantons concluded a perpetual defensive union which was the origin of the present Switzerland. The people celebrate the first of August of each year, in commemoration of this great and glorious historic event.

The three primitive cantons defended their liberty in several successful wars; little by little the confederation was augmented by the admission of other cantons, so that in 1815, by the treaty of Vienna, the number of the cantons was twenty-two; besides, Switzerland was placed (by the powers) under the guaranty of perpetual neutrality.

Since that epoch Switzerland has not undergone a change of territory; but it has modified its interior organization several times in such a manner as to give to the confederation a greater cohesion. Every canton has conserved its autonomy and its particular government, and forms a democratic republic, pure or representative; nevertheless, the attributions of the central power have been greatly increased. The federal constitution that rules Switzerland today dates from 1874.

The government of the confederation is exercised by the federal council, which is charged with the executive power. This is composed of seven members, named by the federal assembly for three years, and they are re-eligible; the president, who bears the title, President of the Federation, is only elected for one year, and is not immediately re-eligible. The federal assembly, which exercises the legislative power, is composed of the states council, having forty-four members, being two from each canton, and the national council, formed of deputies from the cantons, elected



From a Sketch by the Author.

A Street in Lausanne, a City of 45,000 People, on Lake Geneva. Cathedral in the Background.

by right of one deputy to every twenty thousand inhabitants; these authorities seat at Bern. The federal tribunal, or superior court of the confederation, comprises nineteen judges, and has its seat at Lausanne, the principal city of the "Canton de Vaud?"*

Since 1848, the city of Bern has been the capital of Switzerland and the seat of the government. There is no permanent army in Switzerland, but the military service is obligatory between the ages of twenty and forty years. This country forms a federative republic, of which the coat of arms are a white cross upon a red background, and the motto, "One for all; all for one." For short, the French geographer, Elisee Reclus, who is universally known, has written: "Of all the civilized states which approach the ideal of a popular government, Switzerland comes nearest."

From a religious point of view the inhabitants of the Swiss republic are unevenly divided between the two religions, Protestant and Catholic, the Protestants form fifty-nine per cent, and the Catholics about forty per cent; the rest are divided among the numerous sects, most of which are of English origin. There are besides several thousand Jews.

German, French and Italian are the three national languages, although now there are a great many English here, and a person working in the different hotels and business houses should speak these four tongues. I don't suppose that there is another country on the globe that is so much visited by strangers as little Switzerland. In fact there are towns that are entirely built up of hotels, and people from all countries inhabit them during their short sojourn in this attractive country.

The density of population differs according to the cantons, the most mountainous being the least peopled. Switzerland has always furnished a large quota to immigration. A great many of its inhabitants go to exercise their professions in the principal cities of Europe, while others cross the ocean to establish

* There are some of the cantons that meet in outdoor meetings and discuss different questions or elect officers in this manner. They vote by the raising of hands or by acclamation, and this is called a pure democratic republic. One must remember that some of these cantons are very small, and it is very easy for the people to assemble themselves.

themselves in the newly colonized countries, particularly the United States and Argentine Republic.

Switzerland ranks high in the education of Europe. Notwithstanding its size, it possesses six universities, and this country has played, and still plays, a large role in the intellectual life of the European nations. By its excellent establishments of public instruction, its libraries and its museums, and its writers and artists, it has obtained in the world a situation so much more remarkable because of the public decentralization, the diversity of languages and religions, and of the races that have inhabited it.

However, in certain parts of Switzerland the inhabitants are very primitive, and very often one sees their wagons drawn by oxen, or even by their milch cows, in place of horses, and the tools employed by the *paysans* (country people) for farming purposes are very simple, often consisting of merely a scythe, a wooden hand rake, and pitchfork, and a grubbing hoe. When one considers



From a Sketch by the Author.
Women carrying Hay on their Heads.

that most all of the hay is cut by the men with scythes, and is raked usally by the women and children with hand rakes, it is easily seen that each family can keep pretty well occupied with a very small piece of land. The *paysans* are not very prosperous, and work hard for an existence. Of course, in the lower parts of the country there are machines and plows in use, but it is more of an exception than a rule. Often I have seen the men and women carrying large bundles of hay upon their heads.

As this country must receive a large part of the vegetable and animal products that it consumes, and the raw materials necessary for its industry, Switzerland imports much more than it exports. Raw silks, corn, cattle, coal, raw cotton, iron, sugar, coffee and machinery are the principal articles of importation, while its exports are watches, embroideries, cheese, condensed milk, chocolate and leathers.

Aigle, Switzerland.

GRANDPA'S BOY.

(*For the Improvement Era.*)

"O grandpa, dear," said Tommy,
His eyes ablaze with glee,
"Do you remember, grandpa,
When you was young, like me?
And did you go a swimming,
When mama said 'hugh ugh;'
And then come back and tell 'er.
You tho't she said, 'ugh hugh?'"

"Pray tell me truly, grandpa,
Did you get a lickin'
When you never done a thing
But chase a neighbor's chicken?
Right well I know, dear grandpa,
Your patient, kind mama
Had something else to do
Besides to whip and jaw.

"She didn't 'spect the children
To stay in every night,
And when they got a whippin',
To say that it was right.
I don't believe it, grandpa,
It don't look good to me;
But papa says I'm naughty,
And do not want to see.

"Do you remember, grandpa,
When papa was a boy?
He says, he went to meetin',
And was his 'mother's joy.'
Don't look so strangely, grandpa,
My words they must be true;
He also said, 'my father,
Was nearly perfect, too.'

"That is, he said you told him,
To ever prize his birth,
And live so that his children,
Might follow him on earth.
Please tell me truly, grandpa,
Did he never once forget,
And wade out in the millpond,
And get his breeches wet?

"'Tis really hard on papa
To live with us down here;
For mama she's a mortal,
And makes mistakes, poor dear;
While I, my goodness, grandpa,
I've done such naughty things,
Should I become an angel,
They'd have to clip my wings!

"But still I love you, grandpa,
Far more than tongue can tell;
And pray that you and grandma
In peace and love may dwell.
'Tis hard to be an angel;
But still, if I can live
To cheer you, grandma, grandpa,
What more can angels give!"

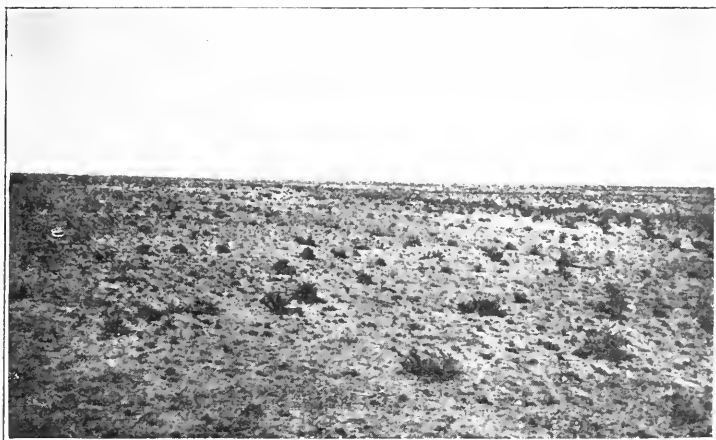
Mesa, Arizona.

M. A. STEWART

IN AND AROUND SALT RIVER VALLEY.

BY EDWARD H. ANDERSON.

The deserts of the Great Colorado plateau, drained by the Colorado and Little Colorado rivers and their branches, are a revelation of wonder to a person who casts eyes upon them for the first time. There are wide areas almost entirely destitute of vegetation; and, on the other hand, large tracts of elevated land excel-



A Scene on the Desert, Arizona.

lently adapted for grazing purposes; in places there is considerable timber, and many districts are suitable for farming operations. Penetrating the central part from east to west through Apache, Navajo, Coconino, and Mohave counties is the great Santa Fe Railway, paralleling at no great distance the Colorado and Little Colorado

rivers; while in the southern part, from west to east, the Southern Pacific traverses the counties of Yuma, Maricopa, Pinal, Pima, and Cochise, much of the way along or in not distant touch of the treacherous Gila river. At no place would the distance between the roads north and south be more than ten or twelve hours ride by rail, provided there were rail communication. But there is only one place where this is the case, and that is in about the center of the Territory, between Ash Fork, on the Santa Fe, and Maricopa, on the Southern Pacific, through Yavapai county. This road, called the Santa Fe Prescott and Phoenix, penetrates the heart of



Residence Street in Phoenix, Arizona.

Arizona, passing through Prescott and ending in Phoenix. Of the deserts surrounding Phoenix, Mesa, and Tempe, and their conversion into fields and fruitful gardens, by the grace of Uncle Sam and the power of water, it is here designed to say a few words.

But first, a very few remarks about the wonderful Northern Plateau. The writer had an idea always that Arizona was a hot place, but this seemingly applies only to considerably less than the southern half of the territory lying south and southwest of the White and Mogollon mountains. He spent nearly a week during

the latter part of October on the Little Colorado, in Navajo and Apache counties, where Superintendent E. I. Whiting, of the St. Johns Stake Y. M. M. I. A., and Superintendent Joseph W. Smith and sons, of Snowflake, and other kind friends, showed him warm-hearted hospitality and gave him a genuine taste of the plains and deserts of that region. It was a cold one, too. The heaviest wraps and overcoats were none too comfortable. What broad, treeless plains and interminable distances, in which there is only the Mexican shepherd and his flock of sheep, the cowboy and an occasional traveler, to break the monotony! How the Mexican, always on foot, having not even dogs for companionship, but only



Petrified Forest near Holbrook, Arizona.

his burro and his bottle of water, can endure the dryness and the loneliness, is a cause for wonder. In some places the settlers cut hay on the prairie, and the stacks loom up like so many hills on the plain.

Here, the petrified forests; there, the Woodruff peak, rising like a silent sentinel lone from the surrounding, treeless areas; yonder the Mogollonnes and the White mountains, hiding in their fortresses the once fierce but now pent up and subdued Apaches.

The strong, cold wind gathered up great clouds of white

quicksands from the rivers and cast them in great drifts against surrounding obstacles, or beclouded the sky for great distances. Passing over the Santa Fe from Holbrook, the summits of the San Francisco mountains were decked in their winter garb, and snow at Flagstaff covered the ground.

At Ash Fork, one goes to bed in a sleeper with these thoughts, sights and feelings in mind, and in the morning arises in Phoenix, where the roses and the oleanders are in bloom, and the trees are dressed in leaves. It was like a jump in one night from January



San Francisco Mountains, Arizona. This Peak can be Seen for 200 Miles, on the Road from Snowflake.

to July. Phoenix is in the heart of the Salt River valley, and Mesa lies only about ten or twelve miles away. The Salt river rises in the White mountains in the central eastern part of the Territory and flows a little south of west, past Phoenix into the Gila, of which it is one of the main branches. The valley is perhaps thirty by sixty miles in extent and is level as a floor. Colonists from Utah settled in Mesa, some ten miles east of Phoenix, about thirty years ago; I believe it was in 1876. They found old irrigation systems used by a prehistoric people. These canals were so well chosen and true that the new comers were glad to clear out the sand and make use of them. In fact, the pioneers never could have

gotten the water on the desert at all, with the means at their command, except for the waterways of these ancient and forgotten toilers who by some unknown catastrophe, and before the dawn of history, were swept out of existence. These canals the pioneers cleared of sand and made use of them with little expense. It is conceded that the valley was inhabited and highly populated long before Columbus' day, and it is estimated that at least two hundred thousand semi-civilized people, by some called Toltecs, had



One of the Aztec Waterways Used by the Modern Settlers, Mesa, Arizona.

here their homes and habitations. The ruins of their houses with remnants of their stone tools and pottery lie all about. What toil, and sweat and forgotten effort may be read in these silent mounds and in these furrows of the earth!

The pioneers found friendly Indians in the Valley, but these knew little of irrigation and nothing of the former civilization, nor of the people who had trodden the valley before them. The paradise of the Toltecs had gone back to desolation, and only when the "Mormon" pioneer cleared out the old Toltec waterway, and flooded the treeless, hot, and cruel desert, here covered with cactus and chaparral did vegetation again spring forth from the awakened soil. But the process was a difficult task. The treacherous floods per-

sistently washed away their dams; and the struggle was well nigh too difficult to maintain. Many gave it up, but a few remained, and they are about to reap rich reward for their endurance.

East of Mesa, twenty miles away, lies a peculiar and splendid mountain, treeless as all others in this vicinity, which the modern Indians in the valley call Superstition Mountain. It was so named because there is a superstition among them that in early times no Indian who went into the little basin beyond, ever returned. The

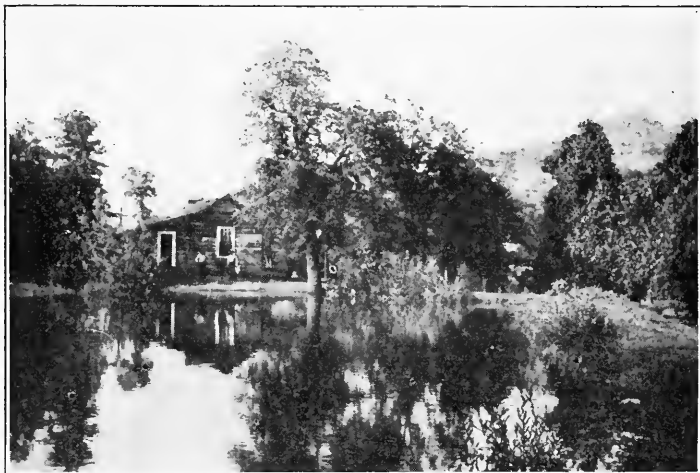


One of the Main Supply Canals.

Apache lay lurking behind. Often he made a raid on the herds of his peaceful brother of the plains, drove the animals beyond the mountain, and when the Indian of the valley followed, the Apache, trained in the schemery of the mountains, circled around behind him, closed all avenues of escape, and that was the last of him. A plains Indian scarcely ever passes beyond the desert at the feet of Superstition mountain, and is as rarely seen up the river where rise great successions of wild hills, precipices, peaks and canyons.

But there is no longer danger behind the mountain, and the country is neither unknown nor inaccessible. The government soldier drove back the Apache who is reasonably tamed and subdued, and is even found at work in the settlements of the white

man. Then came single adventurers who broke burro trails into the hills in search of gold, and finally the government engineers, who for sixty miles over gorges and jagged ridges built, level as a



Scene in the Mountains near Roosevelt Reservoir, Arizona, where Cool Shelter is Found During the Very Hot Season in the Valley.



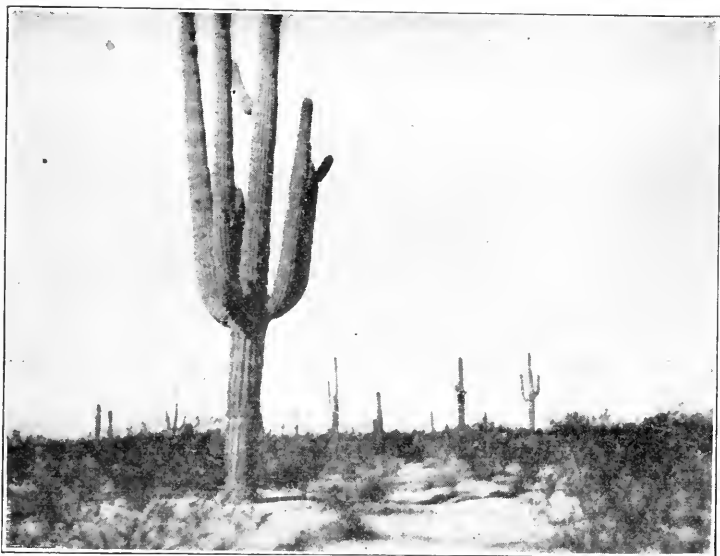
High Water at Roosevelt Dam-site, Arizona.

floor, what is regarded as the finest automobile road in America, from Mesa to Roosevelt, in the Tonto basin. This road was necessary to haul supplies into the mountains preparatory to the



The Town of Roosevelt, which will be Under Water when the Great Dam is Completed.

building of the great Roosevelt reservoir up the Salt river. Mesa is the gateway and distributing station of all supplies for the great dam which is now under construction, and which it is expected will be storing water within a very few months. This project is perhaps the greatest scheme of the Government Reclamation Service, and upwards of five million dollars have been appropriated by Congress to carry it into effect. When the narrow defile through which the river passes is stopped by this dam, an artificial lake one and one-half miles wide and twenty-five miles long will be formed in the basin which will contain more than a million acre feet of water, sufficient for the development of about 200,000 acres of the level mesa in the Salt River valley. Down the river from the reservoir, some fifty miles, and about fifteen miles up the river from Mesa, through a flat desert of *sohuaro* and *chaparral*, and resting upon a granite reef, is built the great government cement and stone diversion dam.



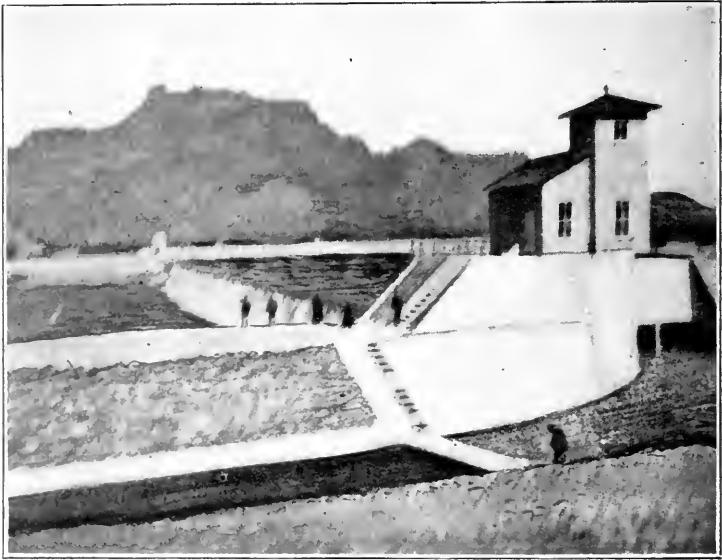
A Glimpse of the Desert, on the Salt River, near Mesa, Arizona. The Country is Covered with Saguaro (*Cereus Giganteus*) and Desert Brush.



Waste Gates of the Diversion Dam, Mesa Side.

Through the courtesy of Otley S. Stapley, with Superintendent M. A. Stewart, F. T. Pomeroy, J. W. Lesueur, and James Miller, Jr., the writer was given the auto ride of his life up Salt river to this dam. On the road, Aztec ruins, mere piles of earth, some of greater prominence than others, are a common cause of curiosity. The sohuaro, and other species of cactus, here flourish to perfection, some of the first named reaching fifty feet in height having branches from ten to fifteen feet.

The diversion dam was completed last June at a cost to the



Diversion Dam on Salt River, from the Mesa Side; Cost \$500,000; Completed June, 1908.

government of half a million dollars. It is one thousand feet in length, about fifteen feet in height above the bottom of the river, and five to seven feet in width on the top. A large canal on each side of the river, one for the Phoenix side and one for the Mesa side, has its intake by this dam which is built on a granite reef, and will forever settle the trouble heretofore experienced by the settlers in getting water from the river, which so discouraged

them in their efforts to settle the country. In connection with the storage of water at Roosevelt, it will develop 200,000 acres of desert land contiguous to Phoenix, Mesa, and surrounding settlements, into fruitful fields of semi-tropical vegetation. Much of this desert, if not all, is already claimed, and land is selling as high as \$75 and \$100 per acre—land too, absolutely worthless before the dam was built and the reservoir designed.

Any kind of fruit will thrive in the Valley which has an elevation of from 1,000 to 1,300 feet, and in ten years the whole vast desert under the canal will be transformed into a semi-tropical paradise. This is the home of alfalfa, and five and six cuttings,



ntakes of the Great Canal, Mesa side; the Bottom of this Canal is 50 feet wide.
The Gates are Opened and Closed by Electric Power.

yielding one and one half to two tons to the acre each cutting, are frequently taken from the same piece of land in a year. Grain, cantaloupes, beets, oranges, grapes, peaches, strawberries, water-melons, dates, almonds, and olives, grow in abundance. It is also a good live stock country, so the settlers say; and the Salt River

valley contains three-fourths of all the domesticated ostriches in the United States.



Above the Diversion Dam, Salt River, Arizona.

Returning to Mesa, we passed the Papago Indian village; but the story of the Indians is a book in itself.

Salt Lake City, Utah.

GLADYS.

(For the Improvement Era.)

Yonder winds the river, Gladys,
Where so often, side by side,
We have watched the golden sunset,
Fade upon the silver tide.

But, alas, death's jealous angel
Tore our destinies apart;
Flung a veil before my vision,
And a wound upon my heart.

Now the snow is on the meadow,
Now the flowers along the rill
Slumber on their parent bosom,
And the earth is cold and still.

Salt Lake City, Utah.

Yet I know when sullen winter
Takes his flight from field and glen,
Earth in all her strength and beauty
Shall awake and bloom again.

Now your head is low in slumber,
Beautiful, but faded, flower.
Now the red leaves and the snow drift
Wrap your form in yonder bower;
Yet, when morning breaks in glory
O'er those silent haunts of men,
Clothed upon with grace and beauty,
You shall rise and bloom again!

THEO. E. CURTIS.

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

VIII.—SYNDICATING OUR SORROWS.

The most selfish man in the world is the one who is most unselfish,—with his sorrows. He does not leave a single misery of his untold to you, or unsuffered by you,—he gives you all of them. The world becomes to him a syndicate formed to take stock in his private cares, worries and trials. His mistake is in forming a syndicate; he should organize a trust and control it all himself, then he could keep every one from getting any of his misery.

Life is a great, serious problem for the individual. All our greatest joys and our deepest sorrows come to us,—alone. We must go into our Gethsemane,—alone. We must battle against the mighty weakness within us,—alone. We must live our own life,—alone. We must die,—alone. We must accept the full responsibility of our life,—alone. If each one of us has this mighty problem of life to solve for himself, if each of us has his own cares, responsibilities, failures, doubts, fears, bereavements, we surely are playing a coward's part when we syndicate our sorrows to others.

We should seek to make life brighter for others; we should seek to hearten them in their trials by the example of our courage in bearing our sorrows. We should seek to forget our failures, and remember only the new wisdom they gave us; we should live down our griefs by counting the joys and privileges still left to us;

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

put behind us our worries and regrets, and face each new day of life as bravely as we can. But we have no right to retail our sorrow and unhappiness through the community.

Autobiography constitutes a large part of the conversation of some people. It is not really conversation,—it is an uninterrupted monologue. These people study their individual lives with a microscope, and then they throw an enlarged view of their miseries on a screen and lecture on them, as a stereopticon man discourses on the microbes in a drop of water. They tell you that “they did not sleep a wink all night; they heard the clock strike every quarter of an hour.” Now, there is no real cause for thus boasting of insomnia. It requires no peculiar talent,—even though it does come only to wide-awake people.

If you ask such a man how he is feeling, he will trace the whole genealogy of his present condition down from the time he had the grippe four years ago. You hoped for a word; he gives you a treatise. You asked for a sentence; he delivers an encyclopedia. His motto is: “Every man his own Boswell.” He is syndicating his sorrows.

The woman who makes her trials with her children, her troubles with her servants, her difficulties with her family, the subjects of conversation with her callers, is syndicating her sorrows. If she has a dear little innocent child who recites “Curfew Shall Not Ring To-night,” is it not wiser for the mother to bear it calmly and discreetly and in silence, than to syndicate this sorrow?

The business man who lets his dyspepsia get into his disposition, and who makes every one round him suffer because he himself is ill, is syndicating ill-health. We have no right to make others the victims of our moods. If illness makes us cross and irritable, makes us unjust to faithful workers who cannot protest, let us quarantine ourselves so that we do not spread the contagion. Let us force ourselves to speak slowly, to keep anger away from the eyes, to prevent temper showing in the voice. If we feel that we *must* have dyspepsia, let us keep it out of our head, let us keep it from getting north of the neck.

Most people sympathize too much with themselves. They take themselves as a single sentence isolated from the great text of life. They study themselves too much as separated from the rest

of humanity, instead of being vitally connected with their fellow-men. There are some people who surrender to sorrow as others give way to dissipation. There is a vain pride of sorrow as well as of beauty. Most individuals have a strange glow of vanity in looking back upon their past and feeling that few others in life have suffered such trials, hardships and disappointments as have come to them.

When Death comes into the little circle of loved ones who make up our world, all life becomes dark to us. We seem to have no reason for existing, no object, no incentive, no hope. The love that made struggle and effort bearable for us,—is gone. We stare, dry-eyed, in the future, and see no future; we want none. Life has become to us a past,—with no future. It is but a memory, without a hope.

Then in the divine mystery of Nature's processes, under the tender, soothing touch of Time, as days melt into weeks, we begin to open our eyes gently to the world around us, and the noise and tumult of life jars less and less upon us. We have become emotionally convalescent. As the days go on, in our deep love, in the fulness of our loyalty, we protest often, with tears in our eyes, against our gradual return to the spirit and atmosphere of the days of the past. We feel in a subtle way a new pain, as if we were disloyal to the dear one, as if we were faithless to our love. Nature sweetly turns aside our protesting hands, and says to us, "There is no disloyalty in permitting the wounds to lessen their pain, to heal gradually, if Time foreordain that they can heal." There are some natures, all-absorbed in a mighty love, wherein no healing is possible,—but these are rare souls in life.

Bitter though our anguish be, we have no right to syndicate our sorrow. We have no right to cast a gloom over happy natures by our heavy weight of crape, by serving the term prescribed by Society for wearing the livery of mourning,—as if real grief thought of a uniform. We have no right to syndicate our grief by using note-paper with a heavy black border as wide as a hat-band, thus parading our personal sorrow to others in their happiest moments.

If life has not gone well with us, if fortune has left us disconsolate, if love has grown cold, and we sit alone by the embers;

if life has become to us a valley of desolation, through which weary limbs must drag an unwilling body till the end shall come,—let us not radiate such an atmosphere to those round us; let us not take strangers through the catacombs of our life, and show the bones of our dead past; let us not pass our cup of sorrow to others, but, if we must drink it, let us take it as Socrates did his poison hemlock,—grandly, heroically and uncomplainingly.

If your life has led you to doubt the existence of honor in man and virtue in woman; if you feel that religion is a pretense, that spirituality is a sham, that life is a failure, and death the entrance to nothingness; if you have absorbed all the poison philosophy of the world's pessimists, and committed the folly of believing it,—don't syndicate it.

If your fellow-man be clinging to one frail spar, the last remnant of a noble, shipwrecked faith in God and humanity, let him keep it. Do not loosen his fingers from his hope, and tell him it is a delusion. How do you know? Who told you it was so?

If these high-tide moments of life sweep your faith in Omnipotence into nothingness; if the friend in whom you have put all faith in humanity and humanity's God betray you, do not eagerly accept the teachings of those modern freethinkers who syndicate their infidelity at so much per reserved seat. Seek to recover your lost faith by listening to the million voices that speak of infinite wisdom, infinite love, that manifest themselves in nature and humanity, and then build up as rapidly as you can a new faith, a faith in something higher, better and truer than you have known before.

You may have *one* in the world to whom you may dare show with the fulness of absolute confidence and perfect faith any thought, any hope, any sorrow,—but you dare not trust them to the world. Do not show the world through your Bluebeard chamber; keep your trials and sorrows as close to you as you can till you have mastered them. Don't weaken others by thus—syndicating your miseries.

[TO BE CONTINUED]



MISSION PRESIDENTS, UNITED STATES.

Photo by C. E. Johnson.

German E. Ellsworth, Northern States; S. O. Bannion, Central States; J. L. Robinson, California; Ben E. Rich, Eastern States;
Nepht Pratt, Northwestern States; C. A. Callis, Southern States; Joseph W. McKee, Western States.

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

III.

It was two weeks later when Oscar Nelson again called upon the Melbournes as an acting teacher. He was alone this time. Elder Jones had gone to visit another family where there was sickness, and perhaps need of financial assistance. He always felt that he was more capable of looking after the temporal and physical rather than the spiritual needs of the people under his care, so he proposed that for this occasion, the teachers visit separately.

Herbert Melbourne was found at home alone. His mother had gone out to visit a neighbor who was ill. He was reading the newspaper as Oscar came in. Inwardly he felt pleased that the teacher's visit was at such an opportune time, when he was alone. He did not so express himself, but simply received his visitor in his usual friendly manner. Oscar was also pleased to find Herbert alone, so that he might get nearer his heart; besides, he felt that he would listen more respectfully and indulge in less sarcasm in a private interview than he would in public. After a few comments on the news of the day, Oscar announced the nature of his visit by asking,

"Well, Herbert, how is your spiritual status by this time?"

With his usual caution Herbert replied, "O, it is normal, I believe."

"I am here as a teacher again. To assure you that I am interested in your welfare I shall call on you from time to time, if you have no objections."

"None whatever. I'm glad to have you do so. You may be able to help me to become enlightened spiritually."

This much of an acknowledgment was encouraging, and Oscar answered, "I shall feel repaid for coming, if you find that I am of any help to you in your spiritual development."

"I will say this much, Oscar, you have started me to think upon religion as I never did before."

"Good!" cried Oscar, "keep on thinking—and doing, too. Let me ask, have you read the 'Lectures on Faith?'"

"Yes, I have read them."

"And what do you think of them?"

"O, I must say they are very good. The discussion is exhaustive and the deductions are certainly conclusive. Of course, as you know, the arguments are based on the testimony of scripture. The author would have the reader accept for granted that the scriptures are true."

"Well, yes, for the sake of the argument, but if one has any doubts respecting the authenticity of the holy scriptures, there is overwhelming testimony, both external and internal, to prove their truth. But, of course, this evidence must be sought after. Unless you have made a search for it, it will not appear evident to you. As a student of science, you know how scientific truths have to be sought after, and you also know how scientists proceed in their search for truth. When a theory is presented as the solution of a problem it is received by them with respectful consideration. For the time being it is accepted as a possible fact. And then they proceed with their investigation to find out if it harmonizes with other known truths. If it does, it is accepted permanently as an acquisition to science, and if not, it is rejected and some other solution is sought. You are no doubt familiar with the history of the discovery of the planet Neptune, which discovery was made in the year 1846. It was observed by astronomers of that period that there were some unaccountable disturbances of the planets of our solar system. To find the cause of this phenomenon a celebrated French astronomer, Urbain Jean Leverrier, set to work to investigate, and after laborious mathematical calculations determined to his own satisfaction that there was an undiscovered planet whose influence caused this hith-

erto unaccountable disorder. He directed astronomers to look in a certain point in the heavens for this unknown world, and in a few days afterward the planet called Neptune was discovered. What I want to show you by means of this illustration is that in order to fairly investigate a claim, a person must first accept it as a truth—at least as a possibility. I believe you will admit that I am right, will you not?”

“Yes, you are right.”

“Well, now, why should not religious claims be treated in the same manner, instead of being met with ridicule and abuse, as was the case when the Prophet Joseph Smith declared new spiritual truths to the world? Why did not Bible students and theologians believe sufficiently in his message to investigate it and see if it was in harmony with the Bible teachings?”

“Well, I presume the theologians did not recognize Joseph Smith as an authority on religion,” suggested Herbert.

“True, he was not trained in their ideas of theology; but the Bible, which they professed to accept as their guide, taught them to look for and expect new revelations through just such a humble personage as the modern prophet. The Savior and his apostles, whom they professed to follow, were from the humble walks of life. They were not regarded by their contemporaries as authorities on religious doctrine. So the theologians of the world are inconsistent with their professions when they refuse to investigate the doctrines promulgated by Joseph Smith, but they are right in harmony with many self-styled scientists who, in their ignorance, oppose and ridicule new scientific truths that are brought to light.”

Oscar was silent for a moment, evidently intending to change the subject of discussion, when Herbert remarked, “Say, Oscar, when you were here before you said something about the gospel being a system of philosophy—that it was a science: I should like to know some of your views on the matter.”

“I shall be pleased to state, in brief, my reasons for regarding the gospel as a science. I ask you to take for granted that God is such a Being as he is shown to be in the ‘Lectures on Faith,’ before referred to—that he is a God of knowledge, power, justice, judgment, mercy and truth. If you can believe him as

such, you cannot consistently fail to worship him, or attempt to do so, at least. One definition of worship is extreme admiration. We admire our fellow-men who possess superior qualities, and our admiration leads us to imitate them; why should we not admire to a far greater degree our Heavenly Father who possesses to perfection all the admirable qualities of human kind? If we know him or have faith in him, we cannot but worship him, we cannot but love him and seek to become like him. Possessing this faith and this exalted desire, we are led to ask, how shall we attain our desire? The only way is by developing the God-like attributes which we inherit. And how shall we develop them? By practice, by persistent effort. To develop truthfulness, we must cast from us all untruthfulness; to develop in knowledge, we must add to the knowledge which we already possess by seeking for more; and in like manner we must develop every other attribute of our Father. This is true repentance, to lay aside or overcome all tendencies to evil, and to cultivate only those qualities that lead to purity and intelligence. Now, is not that good logic?"

"Yes," replied Herbert, "I admit that much; but what about baptism? Can you show me any reason why such an ordinance should be complied with?"

"I may not be able to give you all the reasons there may be for compliance with this ordinance, but I might suggest some. In the first place, baptism, as you may already know, is the ceremony by which men and women are admitted into the Church of Christ. For mutual assistance, those who undertake to follow Christ are organized into a religious body; and you will no doubt admit that this is a wise provision, as in unity there is strength—but I need not discourse further on the necessity of organization: you will concede all that I may say on that subject; you will also admit that *some* ordinance should be adopted for the initiation of members into the Church, and what more fitting one can be suggested? Being buried in the water and raised forth to newness of life is typical of the death and resurrection of Christ—the great atonement by which it was made possible for mankind to obtain salvation. Besides, baptism is a very effective test of obedience. The force of this statement would be more apparent to you if you had had missionary experience among the

professed Christian sects. Many of them will readily agree with you in anything you might say respecting the necessity of faith and repentance, but will at once disagree with you on the need of baptism. They will immediately ask, 'Of what benefit can it be to be baptized? Such an ordinance can be of no avail!' This, of course, shows that they are not willing to obey Christ, no matter how much they may confess their desire so to do. In order to earn many things we must accept the words of our teacher—we must walk by faith, not by knowledge. Knowledge is the result of obedience, and can only be obtained through obedience. Should we refuse to act only upon actual knowledge we never would gain the knowledge. Men are not consistent when they refuse to accept religious teachings until they are presented to them as demonstrated facts, when at the same time they accept secular teachings on the testimony of others. If there is no other benefit to be derived from baptism, it teaches this one simple lesson of obedience, and obedience, by the way, is a very important principle to acquire in the pursuit of knowledge, or of human development. There is another purpose, I consider, in the requirement of baptism. In this ordinance we sacredly covenant to render obedience to the laws of spiritual progress. We thereby feel more obligated to perform the requirements made of us than we otherwise would. Our honor is pledged, and we feel more determined to make our greatest efforts."

"Yes, I believe you are right, Oscar," said Herbert. "I have proven that by my own experience, in respect to another transaction, however. When I began to work at my present occupation I made up my mind I would put some of my earnings each month in the savings bank. Well, I did so for a few months, and then, as I was not obliged to lay aside any certain amount each month, the practice lapsed for several months at a time. But at last I concluded I would take out shares in a building society. I did so, and soon got a loan of money and built a house—this house in which we are now living. Of course, when I obtained the loan, I had to sign a note, secured by a mortgage, promising to pay a part of the principal, together with interest, each month. I obligated myself to do this, and the result is I

have never yet failed to pay a single month's dues, and it is now over three years since I secured the loan."

Herbert Melbourne seemed to be in a receptive mood this evening. He listened attentively to Elder Nelson's explanation of gospel principles, and asked many questions with a desire to be informed, and not for the purpose of confounding his teacher with perplexing problems, as he often did Oscar's predecessors in the office of acting teacher. So Elder Nelson felt free to talk to him, and he went on to show that there was a purpose in the observance of every gospel ordinance. As Herbert was of a philosophical turn of mind, Oscar always endeavored to point out to him the philosophy of each doctrine, showing that true religion meant obedience to natural law—the law of human development: that it was nothing more nor less than the philosophy of true living. Mankind, he explained, were the children of God, and were destined to become like their Parent. To do so it was necessary that they learn the principles by which they might attain to such an exalted station. They must be educated up to it. Religion was a course of education. As well might a person reject anything and everything in an educational line as to ignore religion, the most important and vital of all educational pursuits.

Such was the trend of the teacher's remarks. To conclude, he incidentally referred to the Word of Wisdom, calling attention to the value of observing its teachings. He knew Herbert had acquired the habit of smoking, but did not mention that to him. He simply pointed out the folly of practicing habits that would hinder one from developing his mental, physical and spiritual powers to the highest degree, and told him that the articles forbidden in the Word of Wisdom were such as have a tendency to deaden a person's mental, moral and spiritual faculties, and to weaken his bodily powers.

Oscar felt that he had "preached" long enough for one evening; but as Herbert seemed so earnest in his inquiries, he believed the evening was profitably spent. As he was about to take his leave, Herbert told him that he attended the conjoint meeting of the Young Men's and Young Ladies' Mutual Improvement associations the previous Sunday evening, and was much interested in the exercises.

“I was particularly interested in the lecture on ‘Revelation,’” added Herbert. “That is a subject that caused me to stumble. I could not believe that men received revelation from God. But the speaker’s remarks enlightened me considerably upon the subject. I believed that if one man received revelation, any other man ought to, especially since the Bible says that ‘God is no respecter of persons.’ Well, I candidly admit that I hadn’t reflected upon the subject as thoroughly as I might have done, until I heard that lecture Sunday evening. That was Brother Burke, the president of the young men’s association, who gave the address, was it not?”

“Yes, you are right—and a bright young man he is. I was there and heard his remarks. I was in hopes that you were present.”

“He seemed to be speaking for my special benefit, and I am glad that I heard him. You remember, he pointed to the fact that nature’s revelations were ever before mankind, and might be read by any one at any time, and suggested that spiritual revelations, in like manner, were always before us, and awaiting a reader; then he showed that out of the millions of people who have inhabited this earth only a comparatively few ever sought diligently to read the book of nature and give a true interpretation of it, and a still smaller number had ever sought the interpretation of spiritual revelations. He also noted that some people see but one chapter or one lesson in nature’s book; and are seemingly blind to all others that are equally apparent, if only they were educated to look for them; as, for instance, taking the illustration he used, several men may go into the canyon, one, being an artist, will discover some beauty of scenery—a picture most pleasing; another may not notice such an attraction, but, being interested in geology, may discover some peculiar rock formation that is a revelation to him; a third person, being a botanist, is delighted with some revelation of plant life, and may be entirely inobservant of the discoveries of his companions. Now that explanation which he made is what set me thinking. It dawned upon me that it might be possible for one man to receive spiritual light where another of equal general intelligence did not, because the first one was seeking for that light, and the other was not. I had to admit to myself that I had never made any search for spiritual

revelation, and how could I expect to obtain that for which I was not seeking?"

"Your last remark, Herbert, brings a thought to my mind which I might here express. You will excuse me for this digression for a moment, and then I desire again to refer to the subject you were speaking upon. It appears to me to be a universal law that mankind must seek for whatever they wish to obtain. You know it is true of worldly affairs, and it is equally true of spiritual things. The Lord blesses us only according to our diligence in seeking for blessings. He does not thrust rewards upon us. He does not reveal himself to us only as we seek such revelations. If you have ever read the Book of Abraham as contained in the work entitled 'The Pearl of Great Price,' you will have learned that Abraham became the 'father of the faithful' and the great and mighty man he was, only as the result of his fervent desire to become such. So with Solomon: he was blest with wisdom because he sought it above all other things. It has been the same with all great and good men—they received what they labored for and earnestly desired to obtain. Now, coming back to the subject we were discussing. One remark made by Brother Burke which impressed me was this: that in order for the Lord to reveal himself to his children, they must seek to become like him—to understand as he understands—just as it is necessary for a pupil to become like his teacher in understanding and intelligence, so that the teacher might reveal to him additional knowledge. What I desire to make clear is, that a teacher cannot reveal certain advanced truths to his pupil unless the latter is already acquainted with primary truths, or truths leading up to the advanced ones. One is, therefore, not capable of judging as to the revelations a prophet may receive from the Lord unless he is spiritually-minded himself. Let me add one more remark, Herbert, and I shall be through with my 'lecture.' I find that some people are skeptical about revelation and also about the resurrection, because, in their ignorance, they believe them to be physical impossibilities. You are posted on modern scientific discoveries. Now I hold that these discoveries make it easier to believe that such miraculous things are possible, and are in accordance with natural law. The established fact that communication can be carried on by means

of what is called wireless telegraphy, between points thousands of miles apart, suggests the possibility and probability that there is no limit to the distance that might separate the sender and the receiver of wireless telegraphic messages. The theory of science is that the universal ether which pervades all space, is the medium through which such communication is carried on. Then is it not possible that when such a message is sent out from a station it can be made to traverse the universe and be received at any distance, providing a receiving instrument, properly adjusted or attuned, is there to record the message? And does not this suggest that the Great Creator has means of talking to his children?"

Feeling that he had said enough for one evening, Oscar made preparations to depart, when Herbert remarked that he had made up his mind to become a member of the Young Men's Mutual Improvement Association. Of course this was highly encouraging to Oscar, and he expressed to Herbert his pleasure at the course the latter was about to take. After a hearty handshake, Oscar bade his young friend good night and departed for home. As he walked hastily along the street he wondered if Herbert's chief interest was in the Mutual Improvement meetings or in the president of the Young Ladies' association. There was no doubt that he was becoming more and more attracted by the latter. Oscar had no objection to that, however, providing he was sincere in his investigation of the principles of the gospel. He regarded the president of the Young Ladies' Mutual Improvement association—Miss Alice Williams—as a most estimable young woman, worthy of the best young man in the community. He felt an interest in her welfare, and hoped when she married she would find a young man that was her equal. Herbert was a man of good principles; if he became converted to the truths of the gospel, Oscar felt confident he would make a staunch and active member of the Church. In that event he believed Herbert and Alice would make a good "match." But Oscar was not a meddlesome match-maker. This was only his private opinion, and he kept it to himself, or at least to himself and his 'better-half,' for he knew any confidential matter was perfectly safe in his wife's keeping.

[TO BE CONTINUED.]

Salt Lake City, Utah.

THE WOODCHUCK AND I.

BY PRESIDENT W. A. HYDE, OF THE POCATELLO STAKE OF ZION.

I had climbed the mountain side to the crags and timber, and sat to rest. On one side a cataract blustered noisily, on the other, a precipice rose sheer and impassable. Above its summit there soared an eagle on wide, lazy wings. Near me out of the earth there rose a temple reared by ants, and in and out of its portals, and upon its roofs and terraces, the insect builders plied their ceaseless labors.

A movement among the rocks drew my eye, and I beheld an animal which I took to be a woodchuck emerge from a crevice in the cliff and stretch itself, ignorant of my presence, upon a large flat rock. Soon thereafter there followed another, marked slightly different, its mate no doubt, and took its station by its fellow; they and I the only animals, by what the eye could tell us, in the whole wide universe. Here lay these two representatives of a race, from what time we know not,—among the rocks the bones of their progenitors,—these crevices worn smooth by the feet of thousands, within this silence locked up, the history of their loves and wars,—of time measured by snows and blazing sun,—and these only appeared the present embodiment of all this past,—the nucleus also of the mighty future.

Was there anything in their mien that bespoke undisputed possession of this world between the stream and the precipice? Maybe there was egotism in their calm assurance and fearlessness; but whether or not that were true, I, who knew of the great world without, pitied their sufficiency and fell to musing:

Thou, O man, art the great egotist. Thou sittest bounded and restrained within the confines of the earth, yet thy heart swellest

in thy possessions, and thy head is lifted high because of thy dominion. Thou buildest, thou makest paths which are smoothed by many generations; thou compasseth the earth with conquest, and fire and smoke accompany thee, but what art thou?

Looking with the eagle from a cloud, the eye beholdest—what? A swarming of ants merely, that run and dig and delve; and presently a force of nature shall crush them, and sweep them, leader and follower, into oblivion.

Art thou more than ant or animal? By what sign dost thou prove it?

Thou speakest words, and from the cloud the ear hears the confusion of Babel, as of the chattering of apes, and bleating and bellowing. Thy noise is a discord, and there is no harmony in it. Thou writest words, and of books there are great heaps,—of confusion preserved—wherein man arguest and disputest, until the heart sickens and prefers the bull which bellows and is forgotten.

What is thy law? The law of might of arm has marked thy way. This thy doom, that there shall always come a stronger, and the slayer shall be slain, if ye but wait. All this rises out of the past, confused as of mighty wrestlings and roarings, of which thou, man, art the center; and still thou bendest thy neck to the strife, as did the primal savage with his axe and club.

Hast thou no further proof? Seest thou not beyond this rock and stream, O animal? Of the mighty dome that compasseth thee, what of it? Yea, thou seest the stars and measurest them; thou weighest them as in a balance. The times of their seasons thou dost determine, and the mind is lost in a multiplicity of reckonings,—and what doth it avail thee? The ant knoweth when to burrow deeper, and how much to store,—knowest thou more than that, or so much even? What thou knowest, that availeth or preserveth thee, that much knoweth all the earth!

Speak again, thou egotist, that I may know thy reasoning. All these things thou seest, knowest thou the cause? The sun thou mayest weigh and the moon thou mayest measure, (and all these mysteries the Egyptians knew ere thy day) but these shall flame and radiate long after thou and thy book hath perished.

This now shall be the end of thy reasoning, O man,—that God hath spoke and writ. Happy thou, if thou hast heard and seen!

Heard thou hast not, nor seen but the writing of some clerk or printer.

Yea, but I believe! Come, O man, let us reason together, "thy confession is good for thy soul," here is the beginning of thy wisdom. What teachest the ant of winter, that it shall burrow or hoard? Sayest thou instinct? More truly, it is knowledge of things to be.

Whence cometh this knowledge? From speech or writing? Nay, from out the great fountain of Truth. Knowest *thou* tomorrow? But poorly as thou by many figures shalt reckon; not so wise thou as the animal, that lays up great supply for long winter season, and reckoneth not upon tablets. So much is vouchsafed out of the great store of Truth to every creature, in some way or other, call thou it instinct or what thou wilt.

Dost thou know *Truth*, for that alone shall live. Consider the chatterings and babblings of many generations,—they are forgotten, but out of the confusion there cometh now and then a call from the fathomless fountain. This reverberates through the universe forever. It shall never be stilled. It is divine. Behold thy great mass of books, some shall utterly fade; and others as tunneled by Time's myriad scavengers shall show only here and there a word to live.

Paul, Shakespeare, Emerson and Dante have dipped into the fountain. Whatsoever poet has sung true,—whatsoever artist has painted true,—whatsoever teacher has spoken true, these are messengers and ministers of the *source* of truth. Look into thy heart, O man,—is truth in *thee*? Dost *thou* know? Not enough that thou shalt see the sun and stars, for these blinking beings on the rock have seen. Hast thou no measure nor standard but of weights and figures? Canst thou by reasoning find the source? Canst thou by hearing know? Thou "incarnate word," is thy speech truth or lies? If truth, then thou art expressing so much, so far as thou goest of that which is eternal. *That much* within *thee* is divine, be thou savage or whatever else.

Thou egotist with thy telescope, thy search is vain to find the center of things! Turn thy far-seeing instrument into thine own soul; and there behold if thou mayest the spark that lighteth *thee*; till thou hast done this, search not the upper air for truth. Yea,

rather blind thine eyes, and stop thine ears, and stretch forth thine invisible organs and *feel*. If thou be searching, that within thee locked up must seek, yea, with all thy heart thou must reach, and the light that is within thee shall find its source.

Somewhere in this vast illimitable dome, in which hang myriad stars, is *God*. He is *Truth* and *Light*, and so much as thou art related to him in desire, thou mayest understand him, and if thy heart have within it the divine, thou mayest find him, even as "deep calls to deep and is answered."

If thy center be thyself alone, then thou art, as I suspect, the veriest egotist, and thou mayest smite thy breast and rant in vain, for thy frothings are not in tone with the Universal Harmonies of Truth.

I arose to go, the brush cracking beneath my feet, whereupon I stood revealed to the innocent cause of my contemplations, in which I noticed a swift transformation. The eyes, hitherto dull in their complacency, now gleamed in a frenzy of fear. Gone the aspect of sufficiency, for traditions and experiences were shattered, when they beheld in me their unanswerable contradiction. Into their understanding, dull as it may be, had come some conviction of omnipotence, and with mad haste they scurried into the shelter of the rock to quell the tumult of their hearts, within its fastnesses.

I reached the rim of the canyon and looked out upon the world. Below me clanged the city with its tumult and din; the smoke of engines darkened the sky; their giant snake-like trails,—the path of a mighty commerce, wound from my view out into the great beyond, that I had never seen, but which I knew to be. In my heart there throbbed emotions in mighty struggle,—the greatness of man—and the Infinitude of God. Instinctively my gaze turned upward, and met the calm of a bent heaven. Standing upon this mountain, immeasurably grander than any monument ever built by man, I felt myself near some power, greater than all else beside.

Let me enter bravely and cheerfully into the smoky din below, and when the day of the *great revelation* comes, I shall not scurry fearfully to my cave in the rocks, for there shall be a voice my *heart* shall know that shall say, "My son, be not afraid, for it is I."

Pocatello, Idaho.

THE TRAGEDY AND TRIUMPH OF YOUTH.

BY J. E. HICKMAN, A. M., PRESIDENT OF THE MURDOCK ACADEMY.

III.—GET AN INSPIRATION AND FOLLOW IT.

Just a moment, young fellow, I mean you, who are slinking across the street yonder with a cigarette in your mouth. What would you like to become? You say you don't know. Haven't you an ambition to become great? You say, "Haven't thought of it!" You say that you have never had a longing to become distinguished among men, nor to follow any profession, nor to carry a message of truth to a fallen world; well, I fear you never will as long as you blight your life with that deadening narcotic. Thank you. Good day.

Dear reader, have you ever seen him? Does he live in your town? I am sure you will agree with me in saying that one youth with inspiration will accomplish more than a dozen without it. The forces that compel activity are from two sources—the external and the internal. The external is the pressure from without, due either to personal influence or to other environments, such as poverty, misfortune, danger, etc. When one is impressed by these alone, he never gets the most out of life. If a farmer, very likely he is a failure. If a merchant, he will probably become bankrupt. If a student, he will be a laggard. If a teacher, he will be excluded from the profession. If a Christian, he seldom worships. The horse which is impelled only by the whip makes a poor driver. It is the one filled with energy that is admired.

It is the man with an inspiration—an ideal—who forges ahead "in season and out of season." It is he who hears the call from Si-

nai, bidding him come up to other heights. The difference between the thrifty citizen and the tramp—the ardent student and the sniveling, indifferent boy—is not so much a difference of brains as of inspiration. Columbus said there was a divine fire burning within him urging him on to his discovery. In a slightly different sense, there is a hidden world for every youth to discover. No one can take him to it. No one can pilot him on his way. He must be his own pilot and his own captain. Parents and friends may urge, and, with frantic pleadings, crowd him on; but he will never see the world which is for him to discover until that soul awakening comes.

Not long since a mother brought to me her son sixteen years of age. He was dead to any sense of progress; stolidly indifferent to her pleadings. He was unmoved alike by her threats, her tears, and her attempts to hire him. To him life was but a passive existence wherein the satisfying of morbid appetites and the following of idle pleasures were his only desires. I wish it were in my power to portray this lethargic man-boy—man in form, but boy in mind—as he sat there before me with drooping shoulders, curved spine, feet close together, but knees far apart, and gazed indifferently around the strange room. He was a perfect picture of the unawakened. The sleep of mortality lay upon him like the fumes of an opiate.

I learned that he was addicted to tobacco, which thing alone is sufficient to cause his condition. In eighteen years of teaching I have hardly found a young man with high ideals who was a user of tobacco. Nor have I ever found one who could keep abreast in his studies with the average student who did not use it.

The world is loudly calling for men and women, but only those respond to the call who have the divine fire of inspiration. The twentieth century needs men with high ideals. It cannot use the cigarette smoker, the wine bibber, nor the idler. This class will be of little worth above the earth in this strenuous age: but, as Mark Twain suggests, they might be of use if they were under the ground inspiring cabbages to grow.

I once asked forty students in psychology to write me their ideals. Varied were the answers. Some desired to be historians, some teachers, others poets, lawyers, and doctors. One answer

read: "From a child, I have had a great desire to be a true, noble woman." Her ideal had borne fruit, for she looked every inch a queen. The others desired learning, but she desired character. With such an inspiration as hers, every other thing will come.

Young men, you who are tempest-tossed, you with no alluring hope or comforting vision born in imagination's sanctuary, and warmed at imagination's fire, you who have not even seen your yet-to-be greater selves, come walk with me, arm in arm, while I reveal to you your hidden powers. You are divine. Let this divinity once awaken, no barrier shall stay your progress. You will be like Agassiz, who, in his youth, said, "I feel the energy of a whole generation flowing in my veins." Remember, no prophet, no poet, no inventor could be such without this inspiration. If you feel the need of this power, study for it, pray for it. It will come. When Sarah Bernhardt was to play the part of the Duke of Reichstadt her duty was meagerly done when she had learned her lines. The thing she struggled for was to feel this dead man's soul—to get the inspiration of his life. To do this, she wore his costume, had herself imprisoned in the same tower in which he spent part of his sad life. One dark night she rode out of the city on a dashing steed, as he did when he fled for liberty. At last she felt the inspiration of his character. When she appeared on the stage people arose from their seats and cried out, "The Duke of Reichstadt! the Duke of Reichstadt!" Now, before we part, I appeal to you to awaken an ideal, know your course, and follow it without fear or favor.

Ere man can greater grow, must heat within compel
The soul expand and glow, and molt its hardened shell.

Beaver, Utah.

[TO BE CONTINUED.]

YOU CAN WIN!

(*For the Improvement Era.*)

When an opportunity comes gliding down your way,
Grab it!

Don't run for your burrow, at the first sound of the fray,
Like a rabbit.

Take a chance, it's "up to you!"
 Brace yourself, and see it through!
 It's great to show what you can do,
 "Get the habit!"

Notice that the man who always makes his way in life,
 Is the doer?
 You'll never get a girl to consent to be your wife
 Till you woo her.
 Courting Fortune's just the same;
 Differs only in the name,
 Try it on, with the old Dame,
 You'll win out sure.

Lots of fellows "making good," can't you do the same?
 Sure you can!
 Just keep on a-sawin' wood, stay right with the game,
 Like a man.
 Have confidence that you can win,
 Take off your coat, and work like sin,
 Man without, and God within,
 That's the plan.

LON J. HADDOCK

Salt Lake City, Utah.

EVERY DAY RELIGION.

(For the Improvement Era.)

An ev'ry day religion
 Of prudent thoughts and deeds,
 Alone can bring the harmony
 Of action that succeeds.
 The soul's degree of culture-state
 And how it is refined
 By habit, and by manners, too,
 Is shown by every mind.

That soul has no temptations
 Who wills them all away,
 For new ideals, bright and pure,
 Their greater joys portray;

Salt Lake City, Utah.

While culture brings the happiness
 From better points 'of view, "
 And sweet religious thoughts inspire
 The hope and faith to do.

An ev'ry day religion,
 An ev'ry day reform,
 While growing better ev'ry day
 With hearts so true and warm:
 O this is what we advocate
 In culture for the race,
 Until each soul is sanctified
 By adding grace to grace.

JOSEPH L. TOWNSEND.

EDITOR'S TABLE.

NOT A REVELATION.

We have received the following from one of the missionaries now laboring in the field.

I am submitting to you the following matter which is being boldly charged against us by ministers here of the "Reorganized" church: In the Doctrine and Covenants, adopted and used by the above named church, page 342, section 111, an article on the subject of marriage appears, which they claim is a verbatim copy of the original revelation given to the Prophet Joseph Smith on the subject of marriage. It is further asserted by them that this alleged revelation appeared in the early editions of the Doctrine and Covenants published by the Church of Jesus Christ of Latter-day Saints, but has been omitted from editions published by us since 1878.

None of the early publications and records of the Church are available here, so we elders have no means of getting at the facts and circumstances pertaining to this matter. We would, therefore, very much appreciate any information you can give us regarding it.

The article on marriage referred to by this elder is not a revelation and was never considered to be more than an opinion, or a rule by which the Church was to be guided, previous to the adoption of the revelation on celestial marriage given to the Prophet Joseph Smith. The statement that the article referred to is a revelation, is a gross error. Joseph Smith, the prophet, neither wrote the article on marriage, known as section 111, in the Reorganite edition of the Doctrine and Covenants, nor had any hand in its preparation. It was written by Oliver Cowdery and read at a general assembly of the Church held in Kirtland, August 17, 1835.

That a correct understanding of the matter may be obtained, we present the following facts:

On the 24th of September, 1834, a gathering of the priesthood was held in Kirtland, and a committee was appointed to select from among the revelations items of doctrine, and arrange them for the government of the Church. "These items," as the

history reads, "to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church up to this date, or that shall be given until such arrangements are made.'" (*History*, vol. 2, p. 165.) The committee thus selected was composed of the Prophet Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. This committee immediately went to work, and some time previous to August 17th of the following year had selected and arranged from among the revelations given in this dispensation those which they considered would be of most benefit to the Saints as items of doctrine and "a law and rule of faith and practice to the Church." They also revised and arranged the seven lectures on faith that are found in the forepart of the Doctrine and Covenants, and which were delivered before a class in theology at Kirtland; and recommended that these also be published in the book, with the revelations; but the article on marriage, and that on "Government and Laws in General," were not prepared nor presented to the Church by this committee when they made their recommendations, or reported their labors.

On the 17th of August, 1835, a general assembly of the Church was called in Kirtland for the purpose of considering and voting on the labors of this committee. Joseph Smith and Frederick G. Williams were absent during this conference, visiting the Saints in Michigan, and did not return until August 23, or one week after the conference had adjourned. At this special conference, Oliver Cowdery and Sidney Rigdon, the other members of the committee, presided. The morning session was devoted to the ordination of several brethren, and the arranging and seating of the various quorums for the purpose of voting on the revelations, etc., that had been prepared by the committee. At the afternoon session President Oliver Cowdery arose and introduced the "book of Doctrine and Covenants of the Church, in behalf of the committee." He was followed by President Sidney Rigdon, "who explained the manner by which they intended to obtain the voice of the assembly for or against the book." Following the remarks of Sidney Rigdon, William W. Phelps and John Whitmer each bore testimony that the Book of Revelations was true. Elder John Smith, in behalf of the high council of Kirtland, and Elder Levi Jackman, on behalf of the high council of the Church in

Missouri, each accepted and acknowledged the revelations as the "doctrine and covenants of their faith, by unanimous vote." William W. Phelps then read a written and signed testimony of the twelve apostles that they accepted the book as being true, for "the Lord," said they, "has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true." Following the testimony of the apostles, Elder Leonard Rich, in behalf of the seventy, and Bishops Newel K. Whitney and John Corrill with their counselors, each bore testimony to the truth of the book. John Gould, in behalf of the elders, Ira Ames, in behalf of the priests, Erastus Babbitt, in behalf of the teachers, and William Burgess, in behalf of the deacons, each in turn bore record and accepted the Doctrine and Covenants as a rule of faith. After each of the quorums had voted and accepted the revelations and lectures prepared by the committee, the question of accepting them was put to the entire assembly, both officers and members; and the labors of the committee were unanimously approved.

After this action had been taken, and the labors of the committee were accepted and the revelations adopted, William W. Phelps arose and read the article on marriage in question, which had been prepared by Oliver Cowdery, and it was moved and unanimously carried that it be "accepted and printed in said book." The same action was taken in relation to the article on government, which was read by Oliver Cowdery (see *History of the Church*, vol. 2, pp. 243-251.)

These articles, as we have stated, were not prepared by the committee and were not revelations, but were given as expressions of opinion and belief. They were written and presented to this special conference in the absence of Joseph Smith, who was the mouthpiece of God and the only one who could lawfully receive revelations for the guidance of the Church, and he was thus denied the privilege of entering objection to either of these articles had he felt so disposed. After having accepted this article on marriage, it became binding on the Church at that time, as a rule of faith, and so remained until superceded by the revelation on celestial marriage, when it became obsolete and without force.

It was published in the first edition of the Doctrine and Covenants, through the action of this conference, and appeared in all other editions—which were mostly stereotyped—until about 1866. In 1876, under the direction of President Brigham Young and the general authorities, a new edition of the Doctrine and Covenants was published which contained some twenty-four additional revelations of the Prophet Joseph Smith's, and one that had been given to President Brigham Young. The sections in this edition were divided into verses as they now appear, and rearranged. Among the revelations that were added was that on celestial marriage, which had been accepted by the Church, and had superceded the man-made rule on marriage, no longer binding, which was eliminated from the book.

The assertion made by these contentious opposers of the Latter-day Saints that this article on marriage was a revelation, is declared with the hope of making it appear that the revelation known as section 132, is in conflict with a previous revelation, and, therefore, was not given to Joseph Smith. This is taught where they feel it will cause confusion among the Saints, possibly destroy their faith; always with the idea of casting odium on the doctrine of celestial marriage, which was given to the Prophet Joseph Smith. That they are not sincere is evident from the fact that they publish, in the current edition of their Doctrine and Covenants, a synopsis of the minutes of this special conference of August 17, 1835, which plainly shows that the article read by William W. Phelps was not a revelation, and that it was not considered by the committee on compilation of which the prophet was the presiding officer. Moreover, while they are so bitter in their denunciation of President Brigham Young for eliminating from the Doctrine and Covenants that article—with which the prophet had nothing to do—they have been bold enough to eliminate from their editions the lectures on faith, which were compiled and revised by this committee and adopted by the unanimous vote of the Saints.

MESSAGES FROM THE MISSIONS.

Elder O. F. Call writes from Hastings, New Zealand, October 22, 1908: "Some time ago I saw that the ERA asked for any good, interesting photos from



LATTER-DAY SAINTS NATIVE SCHOOL, KORONGATA, NEW ZEALAND--ELDER O. F. CALL, TEACHER.

the missions, therefore I am sending a photo of the L. D. S. native school of Korongata, Hawk's Bay conference, which I have been teaching for the past two years. The L. D. S. schools of the New Zealand mission, four in number, prove to be a grand blessing for the Maori people, and our schools are said by the governor-inspector to be the best in the island. We are looking forward to the time when our college will be completed.

Elder John L. Herrick, who succeeds Elder Joseph A. McRae as president of the Western States Mission, with headquarters at Denver, was born at Ogden, June 2, 1868. His father was Hon. Lester J. Herrick, one of the early and energetic builders of Ogden. John L. graduated from the public schools when sixteen.



John L. Herrick.

In 1885 he began as office boy in Z. C. M. I. where he labored for five years, quitting as assistant bookkeeper, to act as bookkeeper at the First National Bank, where he worked for five years, leaving there to fill a position as assistant postmaster at Ogden, serving for six years. On resigning from the post-office, in 1901, he was made secretary and treasurer of the Boyle Furniture Company. June 1, 1903, he formed a partnership with George J. Kelly, in real estate and insurance, taking also the agency for Utah for the Des Moines Life Insurance Company. This partnership has existed up to the present. Elder Herrick was made Secretary of the Mutual Improvement Association of Weber State, under Super-

intendent Edward H. Anderson, in 1887, serving on the Board until 1899, at which time he was made superintendent of the stake, which position he held until this year, when the stake was divided and he was released to take up other labors. While on the M. I. A. Board he also served as president of the second ward association for several years. Ordained a high priest in 1899, he was in 1904 made a high councilor. When the stake was divided, he was given charge of the Priesthood department, and devoted most of his attention to the development of the quorum movement which was inaugurated in the Weber stake last year. At a recent reception and ball in his honor at the Weber Stake Academy, one thousand people attended, including the leading men and women of Ogden, under the direction of the officers and members of the Weber stake. Elder Herrick may be said to be a

typical product of the Mutual Improvement Associations, a man of excellent character, full of energy, integrity and the spirit of the gospel.

Elder Joseph A. McRae, for more than seven years president of the Western States Mission, was born in Salt Lake City, Utah, on the 19th of March, 1865. With his parents, he removed to Arizona, in 1876, settling as pioneer on the Salt



Joseph A. McRae.

River. Later they removed to the southeastern part of Arizona, near Bisbee, on the San Pedro, where he continued to reside, struggling to develop the country as a pioneer of the St. David Stake, until 1885, when he came to Salt Lake City to attend the University of Utah, continuing his studies for upwards of two years. Among other useful acts accomplished, he and his brother drove the first artesian well in the St. David country. Returning from Salt Lake to Arizona, he taught school for six years in St. David. In March, 1899, he was called as a missionary to the Western States, then the Colorado Mission, where he continued to labor until the first of March, 1901, when he was appointed to preside over the mission, which position he has held until the present. He delivers the mission to

his successor, Elder John L. Herrick, in a very prosperous condition. Many converts have been made during his incumbency. There are some sixty elders now laboring in that field. Elder McRae married Eunice Higbee, December, 1891. They have four living children, two boys and two girls, three have died. At a testimony meeting held in Denver some time ago, eighty-one elders were present to show their respect for him as their president, and as a man full of zeal, energy and love for the work of the Lord. They presented him with a set of *Plutarch's Lives*; his good wife, with a polished oak sideboard; and his daughter, with a set of furs, all of which will be delivered to him at his new residence in Independence. President McRae has written the following sentiment, and presented an engraved copy to each of the elders, with his photograph:

LEST WE FORGET.

Virtue is a positive and potent influence in the world's development. There is an inherent power in every individual brought out by association with the courageous.

May the strength we have received from each other never waver in the defense of truth. May we ever be champions of the oppressed; may we never forget that our warfare is against sin, for the triumph of right, and the betterment of

humanity; that a kindness shown in word or deed, not only enriches us, but is a mighty factor in the redemption of man.

Elder Andrew Jenson, Assistant Church Historian, has been called by the First Presidency of the Church to preside over the Scandinavian Mission, with headquarters at Copenhagen, Denmark. He releases Elder Soren Rasmussen, the present incumbent. He will leave to occupy this position about the 12th of January. This is the sixth mission he has been called to fill. From 1873 to 1875 he was traveling elder in the Scandinavian Mission; in 1879 he was appointed translator for *Skandinaviens Stjerne* in which position he labored for two years. From 1895 to 1897 he made a tour of the world, visiting all the foreign mission headquarters of the Church to gather historical annals. In 1902-3 he filled a special mission to Scandinavia to revise the translation of the Book of Mormon and to publish the same. In 1905 he returned again to Denmark to publish his *Life of Joseph Smith the Prophet*, in the Danish language. Elder Jenson was born in Denmark, December 11, 1850, and was baptized February 2, 1859. He came to Utah, October 8, 1866,



Andrew Jenson.

locating at Pleasant Grove with his father and mother where he made his home for sixteen years. In the home service of the Church he has always been an active worker, and since the 16th of April, 1891, has held the position of Assistant Church Historian, having been set apart on that date by Elder Franklin D. Richards. In this capacity he has practically visited every ward in the Church. He has written and published the *L. D. S. Biographical Encyclopedia*, *Church Chronology*, *A Tour Around the World*, *The Historical Record*, and other works, and for many years has edited *Bikuben*, the Danish Church organ. Elder Jenson is a faithful toiler, and one of the most capable and experienced men that could be chosen for the position. While absent he will in all likelihood publish the *Pearl of Great Price*, in the Danish language, and pursue other literary labors.

Elder Thomas Evans McKay, lately appointed to preside over the Swiss and German Mission, was born in Huntsville, October 29, 1876, and is a son of Patriarch David McKay, and a brother of Elder D. O. McKay, one of the quorum of

Twelve Apostles. He graduated from the district schools and entered the University of Utah in 1894, teaching in Huntsville in 1895, and in the University of Utah in 1896. He was principal of the school in Huntsville, in 1899, and later became principal of the Pingree School, in Ogden. From September, 1900, to October, 1903, he filled a mission in Germany, and on his return was engaged as instructor in the Weber Stake Academy, where he served for two years, following which he occupied a similar position in the Agricultural College of Utah, for two years. On the first of July, 1907, he was made superintendent of district schools of Weber county. He has been very active in the Sunday Schools, and was a member of the stake board of Weber from 1899 to 1906, at which time he was promoted to membership in the superintendency of the stake; and at the recent division became one of the counselors in the Presidency of the Ogden stake. He is a vigorous worker, and a man of splendid character and standing.



Thomas E. McKay.



Melvin J. Ballard.

Elder Melvin J. Ballard, a very active Church man in the Cache stake of Zion, has accepted a call from the First Presidency of the Church to take charge of the Northwestern States Mission, with headquarters at Portland, to release Elder Nephi Pratt who has acted as president of the mission for a number of years. He will assume charge on April 1st, next. Elder Ballard is a son of Bishop Henry Ballard and is thirty-five years of age and a graduate of the Brigham Young College, 1894. He filled a mission with Elders B. H. Roberts and George D. Pyper to the large cities of the United States, and was later president of the Southern Illinois Conference. A few years ago, he assisted Elder Joseph W. McMur-

rin in opening the Boise Mission, in Idaho. For six and a half years he has been counselor in the Logan second ward bishopric, and for the past two years a member of the stake high council. He was one of the principal factors, as president of the tabernacle choir, in securing the installation of the large tabernacle organ at Logan. As a business man he organized the Logan Knitting Factory, became its manager, and is now its president. For two terms he was president of the Cache Commercial Club, of which he is now director. He has ever been a very useful man in the Cache stake, and is a favorite among the people, progressive, broad-minded, full of the spirit of the gospel, and of the energy that makes success.

Elder Henry Lorin Hall writes under date of September 28 from Adelaide, Australia, stating that the South Australian Conference is in a prosperous condition. Some difficulty has been experienced by the elders on account of the bad actions of an elder of the Reorganized church in the city of Victoria. The people were prejudiced against the Latter-day Saints on account of his actions. He was found guilty of wife desertion and sentenced to several months' imprisonment. This incident has given the elders some trouble, and filled some of the people's minds with prejudice, thinking that he was one of our elders, because newspapers headed their account of the affair, "A Latter-day Saint Accused." The elders have had great success in disposing of Elder Ben E. Rich's book, *Mr. Durant of Salt Lake*, as well as the discussion between Elder Rich and Rev. Hartley, at Ogden, some years ago. The elders tract from door to door, and hold open air and indoor meetings. The people are kind and considerate.

The ERA is in receipt of *Ka Elele Oiaio (The Messenger of Truth)*, volume one, number one, November, 1908, a publication issued by the Hawaiian Mission containing twenty four pages of reading matter in the Hawaiian language, with a fine frontispiece, portrait of President Samuel E. Woolley; and another full page picture of Mrs. Lahela Woolley, and five Hawaiian ladies, officers of the Primary Associations. We wish the new member of the Church literary family success and long life.

President Alma O. Taylor of the Japan Mission writes from Tokyo, Nov. 24: Please note in your magazine the removal of the headquarters of the Japan Mission from 16 Kasumigaoka Machi, Yotsuya, Tokyo, to 870 Sendagaya Machi, Tokyo Fu, Japan. The move was made on the 19th inst. We are all well and very bappy over the arrival of Elders Wm. S. Ellis and Jay C. Jensen who dropped in yesterday afternoon like "twin sunbeams from the upper ocean."

Elder Oliver A. Hansen of Bear River City, Box Elder Co., Utah, died in a hospital in Chicago, Nov. 28, age 22. He was on his way home from a mission to Norway, having been released owing to ill health. With the elders who accompanied him he rested in Boston a few days, but on arriving in Chicago he was so ill that he passed away.

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

Successful Quorums.—Recent Seventy's conventions held in various parts of Utah have given the First Council an opportunity of becoming acquainted with the activities of quite a number of the quorums of the Seventy, so that some judgment may be had as to our success under the new working conditions. It is well known that the last year's work in our quorums has been preeminently successful, but, of course, some quorums have been more successful than others, and this has led to the inquiry as to what factor has most contributed to that success. After considering all things that can contribute to it, we are convinced that the one factor that has contributed most to sustain our success is the holding frequent and regular council meetings by the presidents. Without exception those quorums that have been most successful are the ones who have been most regular in holding their council meetings. Here the presidents have discussed the administrative questions and management of the quorums, and planned their work and then have adhered to that plan. Meeting on Sunday morning in addition to many other advantages it has conferred upon our quorums, has facilitated the holding of frequent council meetings. Indeed, it would be possible to hold such a meeting every week if it should be adjudged necessary, since they convene an hour earlier than the time appointed for the quorum meeting, or the presidents could remain for an hour or half an hour after the close of the quorum meeting. So that there is no excuse for our presidents neglecting these opportunities for conferring together in respect of their work. We are not asking that the council meetings should be as frequent as once a week, as that may not be necessary, but we simply call attention to the convenience of holding council meetings under our present working conditions, so that there is no excuse for our presidents not having their work well in hand, and since seven men must act as one council, frequent interchange of thought and a common understanding of things is necessary, hence a policy of frequent and regular council meetings is urged.

First and Second Year Books Bound Together.—The first and second Year Books bound together in good, strong cloth binding can now be had, post-paid, at a cost of seventy-five cents. Send in your orders at once to the general secretary. The number is limited to less than one thousand, and will soon be gone;

so that those who desire these valuable numbers of the Year Book in the more permanent form of binding than in paper will do well to send in their orders at once prepaid. Also we call the attention of quorum presidents to the desirability of prompt payment for the second Year Books sent to them. The books sent to the respective quorums are surely by now distributed and paid for; and the amount collected should be sent to the Seventies General Secretary at once that the First Council may make prompt settlement with their printers and meet other expenses attending upon the publication of the Year Book. Bring this matter to the attention of the quorums, and your secretaries, Messrs. Presidents and let us have a prompt response to this appeal.

DON'T WORRY, DEAR.

(Adapted from an Old Poem.)

Don't worry, dear, the blackest year
Which dims our future view,
Brims o'er with sunlight when we cheer,
And bid our fears adieu!
The darkest hour never comes,
It only ooms before;
The loss of hope is what benumbs,
Not trouble at the door.

Don't worry, dear, yon darkened cloud
Is filled with verdant rain,
And faded forms within the shroud
Will thrill with life again!
The burden bear the best we can,
And there'll come strength to spare.
Hard work has never killed a man,
But worry did its share.

Don't worry, dear, don't ever yield!
But dare the years to come!
Nor give the fiery foe the field
Because he beats his drum.
These little ills which hover near
Are nothing, though they gall;
We know that life is love, my dear!
And life and love are all!

WILLIAM J. KOHLBERG

Lake City, Utah.

MUTUAL WORK.

THE POLICY OF THE Y. M. M. I. A.

Owing to the new movement among the priesthood quorums, who are taking up the formal study of theology, some have erroneously thought that the field of usefulness for the Y. M. M. I. A. was closed. On the contrary, the legitimate and primary purpose of the organization as defined by President Brigham Young and others—*viz.*, mutual improvement of the youth, the development of the gifts within them, obtaining testimonies of the truth and learning to express them,—will be brought more forcibly and clearly than ever before the young people. The M. I. A. will turn the attention of their membership to history, science, the arts, and literature; and, not forgetting the gospel, will seek to improve the young men mentally, morally, religiously and physically, and teach them how to apply all true knowledge which they gain, to their daily lives, deportment and conduct. Here is a wonderfully interesting and fascinating field. To this end, the General Board recently passed the following resolution, in a general way defining the future policy of the Y. M. M. I. A.:

Resolved:—That owing to the fact that the priesthood quorums have formally taken up the study of theology, the Y. M. M. I. A. take up educational, literary, and recreative studies, permeated by religious thought. That music and art be encouraged, and that social culture and refinement of manners constitute an important part of our endeavor. That the committee prepare manuals in conformity with this plan, and that athletic work be encouraged and established wherever practicable.

Details of our new manuals and study, will be made known as the plan is further developed. In the meantime, let the officers and workers in the mutual improvement cause prove valiant and energetic in the labors now before them, and prepare to prosecute with renewed vigor the new line of work contemplated, and so in very deed become aids to the priesthood.

PROGRAMS OF CONJOINT MEETINGS.

On fast day evenings in the wards of the Church, once each month, the M. I. A. organizations are given the time. This is a great privilege and should be used to the best advantage in every ward. How is this time occupied in your association? Is it entirely given up to secular music? Do you engage only experienced lecturers? If so, you fail to answer the demands made of you, or to comprehend the purpose of the meeting. This is the one meeting where the young people should demonstrate the educational trend of their work; the sacred and useful

lessons they have learned. This is the place where the religious purpose of our organizations should manifest itself; the place where the members of the organization should be permitted to show their talents, and be given opportunity to instruct the hearers in important principles of the gospel, or bear convincing testimony to its practical effects upon their lives. It is not a place for secular music rehearsals; nor for professional lectures, altogether. These are good occasionally and in their places, but the conjoint evening is not the place for them. Music here should be sacred; here the hymns are most appropriate; and no singer is too great or good to try his voice on the beautiful Latter-day Saints' hymns. If he is, he has no place before the public on conjoint M. I. A. Sunday evening meetings. This is our evening; and as members of the associations, we demand a hearing. The time must not be given to secular singers who come long enough to sing and then flit away, often before the service is ended, and with big show of importance. Give local talent a chance. Give the young men and the young women a chance. Prepare them for it; place the responsibility on them. It will develop them; and inject "snap" into the meetings. Our associations are mutual improvement organizations; and we must do the work, if we would improve. Are you letting the young people do it in your ward, or are they set aside for borrowed singers and speakers?—singers and speakers who have often little interest or sympathy for our work, and who often feed us with anything but food for spiritual development? How say you, Mr. President?

Elder G. E. Cahoon, writing from St. Louis, Mo., November 23, says:

We have our Mutual in good order, and it is running the year round. Since finishing last year's manual we have been studying the Book of Mormon, and we hope to finish the present manual this winter. The work is progressing nicely in this conference. During 1908 we have almost doubled our membership, and are considering quite highly the getting of a church of our own, as the hall in which we meet at present is entirely inadequate. The ERA is a welcome friend each month to all the elders in this conference.

A. E. Cranney, superintendent of the Y. M. M. I. A., Cache stake, writes:

Our officers, both ward and stake, are working very energetically to make this a banner year for M. I. A. work. The manuals are being studied more, and greater interest is being manifest in our class work this year than ever before. The subject matter is intensely interesting to the young people, and they are doing excellent work in the class. Our great desire is, to fill the mission that we have been sent to, not only to do good to our brethren, but to do all the good we can among the young people.

James Miller, Jr., secretary of the Maricopa stake, Arizona, writes:

With the exception of Pine Ward, all the associations are doing a good work. We have good, live men for presidents in all the wards, and they are working hard for the Mutual Improvement cause. In the Pine Ward they have been unable to get enough of the young men together to hold a meeting, but have supported the ERA in splendid shape and nearly all of them have the manuals. We have one hundred and fifty-four subscribers in the stake and expect more in a short time.

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